A NARRATIVE OF THE MISSION TO ORISSA,

(THE SITE OF THE TEMPLE OF JUGURNATH;)

SUPPORTED BY

THE NEW CONNEXION OF GENERAL BAPTISTS IN ENGLAND.

BY AMOS SUTTON.

"To them which sat in the region and shadow of death, light is sprung up."

BOSTON:
PUBLISHED BY DAVID MARKS,
FOR THE FREE-WILL BAPTIST CONNEXION.
1833.

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A VIEW OF THE PROCESSION AT JUGUNNATH'S FESTIVAL.

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ADVERTISEMENT.

WHEN the compiler of this narrative first turned his attention to the work, he had not sufficiently considered the delicate situation in which he was about to place himself, by narrating the progress of a mission with which he stood so closely connected. But as he advanced he felt this difficulty so sensibly that many times he had nearly resolved to abandon his task. When, however, he reflected upon the weak state in which he left the Orissa mission, and the sweet hope that his American brethren would render some assistance was present to his mind, he was again induced to prosecute his work. The praise or censure of mankind, so far as respects himself only, he feels to be of little consequence, provided the cause which he has espoused is not injured; but should the narrative of this mission have the effect of eliciting the prayers of God's people in its behalf, or of adding to its means of benefitting the immortal myriads of Orissa, he will have accomplished his design.

On the ground of authorship the compiler begs to state explicitly, that he lays claim to nothing. His

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task has been to arrange such materials as he could obtain from printed documents or private memorandums; these he has connected sometimes by remarks of his own, and not unfrequently by the remarks of others, which have been so blended with his own observations that it was difficult to mark them with precision. He hoped to accomplish his humble labours more carefully, but his floating study was so thronged with passengers, and rendered so incommodious by the variety of business transacted in it, that very little opportunity for literary pursuits was afforded him. Indeed, he could not have accomplished his task but for the willing services of Mrs. S. as his amanuensis. But too much has perhaps already been said respecting this narrative. May the Lord of the vineyard condescend to employ it as a means of benefitting his cause; and to him, as is most due, shall be the praise.

SHIP FENELON, 20th April, 1833.

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A NARRATIVE

OF THE

MISSION TO ORISSA.

INTRODUCTORY REMARKS.

Amidst the changing scenes of time, and the brief vanities of mortal life, there are no pursuits which so deeply interest the true philanthropist as those which bear upon the everlasting destiny of man, and tend to fit him for the inheritance of the saints in light. Hence the history of attempts to spread among the benighted nations of the earth the light of the glorious gospel, has always been acceptable to the Christian reader; and, while it has afforded instruction, has called forth increased efforts in the cause of God and man. Works of this kind, however, have as yet been very scantily supplied; there are several interesting missions established in various parts of the heathen world, respecting whose progress very little is known beyond the circle of those who are immediately interested in their support. The mission in Orissa, supported by the English General Baptists is one of those; and to furnish some account of it is the design of this little work. The writer has been engaged in that mission for a number of years, but ill health obliged him to seek the benefit of a long sea voyage. He has chosen to visit the United States first with a view to the restoration of his health, and

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secondly with a hope of awakening the attention of his brethren in that part of the world to the importance of missionary exertion. As but little is known in America respecting the mission with which the writer is connected, he has thought that a brief account of its origin and proceedings would have a tendency to promote his object, or at least prepare the mind of his brethren in that country to listen to its claims.

The general Baptists of England, were, during the 17th century, an active, numerous body of Christians. They were orthodox in sentiment, and fervent in piety, but unhappily the doctrine of Socinianism crept into their churches, and while it eat out the vital spirit of Christianity, thinned their numbers, and spread a general torpor over the whole body. At length the indefatigable Dan Taylor arose among them, and fanned the dying embers of piety into a flame. His spirit was grieved at the desolation of the churches; he wrote, and travelled, and preached and prayed in behalf of the pure doctrines of the gospel. He succeeded in many instances, in confirming the wavering in the fundamental truths of the Bible; he gathered around him a band of brethren of similar feelings with himself; they grew bold in defence of the faith once delivered to the saints; they opposed the deadening influence of Socinianism, and when they could do no more in reforming the body, they separated and formed themselves into a distinct society under the name of "The New Connexion of General Baptists." This important measure was effected A. D. 1770, and from that time the New Connexion has gradually increased in numbers and influence, while the old General Baptists have

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continued to sink into comparative insignificance. The rise of the Particular Baptist Mission in 1791 spread a new influence through the churches; a higher tone of piety was excited; a more active principle of benevolence warmed the hearts of British Christians, and a zeal for the salvation of the world was called into exercise, which had lain dormant through many preceding generations. The New Connexion of General Baptists partook of this revival of primitive Christianity, though for some years they fancied themselves too few in number, and too limited in their resources to do any thing for missions more than throw their mite into the treasury of the then existing societies. At length Providence raised up the Rev. J. G. Pike to advocate the cause of missions among the General Baptists. His whole soul was called forth in behalf of the perishing nations of idolaters. He pleaded their cause with such affecting importunity, and such invincible ardour, that opposition was silenced; difficulties vanished; friends were encouraged; and the resolution to attempt to do something among the heathen was formed at the annual association of the New Connexion, in A. D. 1816.

In turning over the pages of civil history, we cannot help reflecting that the mightiest nations arose from small beginnings, and that some of the most famous heroes were once obscure, and perhaps despised, individuals. This remark is not intended to convey an idea that the humble memorial upon which we are now entering will yield to a more important history of mightier achievements performed by the little society to which it relates, (though in one view this will most assuredly be the case,) but it may

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induce a salutary application of the question "who hath despised the day of small things?" and justify the attempt at preserving an account of the efforts of a body of Christians engaged in attacking one of the strongest holds of the prince of darkness; and which under Providence extracted the first stones from the foundation of that "mighty pagoda" which after ages are destined to see crumbling into dust. Jugurnath, *the great*, the obscene, the bloody Jugurnath, must fall; long, perhaps, will be the struggle, and fierce the conflict, but he must fall; and the place which knows him now will know him no more for ever.

The Prophets and Apostles who foretold the triumphs of the gospel, and the blessings of Immanuel's reign, looked through many a bitter persecution, and beyond successive ages of pagan darkness. They saw in their prophetic vision the long night of antichrist, and the extended sway of the iron-hearted man of Mecca; but we have passed those direful scenes, we anticipate no such obstructions to the spread of light and truth, we believe that the last struggle of expiring idolatry has commenced, and that the first kindlings of the glorious day of universal bliss have already dawned to be obscured no more. Or if a passing cloud shall for a moment spread the gloom of night over our hopes and prospects, it will soon pass away, and the full orbed glories of the Sun of Righteousness, appear to diffuse eternal light, and life, and joy.

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CHAPTER I.

The first missionaries sent out by the General Baptist Missionary Society were, the Rev. William Bampton, then pastor of G. B. church at Great Yarmouth, and the Rev. James Peggs, a student at the G. B. Academy at Wisbeach. The following letter from Mr. Bampton contains the offer of himself to become their missionary.

"Great Yarmouth, Jan. 11, 1820.

Dear Brother Pike,

"My mind has often been employed in thinking of missionary labours, and some of my friends have thought me a proper person to engage in them. I have hitherto been kept from offering my services to our infant society, partly by the state of my health. In my last situation I found it necessary to teach school, and as I am considerably disposed to read and think, this so far increased the sedentariness of my life as to produce an inward fever, which enervated and depressed me so much, as to render me almost good for nothing. Indeed I found that I must either relinquish my school or my ministry, and of course chose the former. I have now been rid of my school upwards of two years, but I still feel something of the fever, though I am happy to say much less than I once did. It has depressed me so much during part of the time I have been at Yarmouth, as to make me conclude I should be useless as a missionary, and therefore ought not to be one. However, I am now in the habit of composing and preaching five sermons a week, all in Yarmouth. This proves at least, that in some way I am able to do something, and I have lately read Newel's Conversion of the World, and Foster's astonishing sermon

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at Bristol. The result is, that I feel willing to spend my life in missionary labours, but, being a married man, I have of course another to consult. Now Mrs. Bampton is so far from being "without natural affection," that she feels it, I think, in more than an ordinary degree. This of course binds her to her native country. In addition to this, she is not without fear that my constitution would sink under the labour and change of climate, and that she would be a widow in a foreign land. On the one hand, these considerations discourage her, but on the other hand, she loves the Lord Jesus Christ in sincerity, and is desirous not to hinder, but to promote my usefulness.

"Last Lord's day, and last night Mr. Peggs preached for us; we of course talked about the mission, and Mrs. B. consented that I should offer my services, and thus bring the matter under discussion; still, however, reserving in her own hands a *little* power to decline. My idea of my own constitution is not that it is athletic, but tough. However, such as I am, I am desirous of spending my life as usefully as possible, and troubling myself less than I did about my qualifications, either bodily or mental. I leave the committee to judge whether or not I be fit for the work. All my literary attainments (if they may be so called,) are comprehended in an acquaintance with the English language, and a smattering of Greek, and should I go abroad, it would give me pleasure to get a little better furnished by a few months residence at Wisbeach.

"I have been interrupted, and know not what more to say. We are in a low state at Yarmouth, but I am pleased at being able to add, that I expect to baptise two or three persons next Thursday evening.

"You Sir, will no douht reply to this, and add your Amen, to the wish that God may guide us by his counsel.

I am, dear brother, respectfully,
and affectionately yours,
W. Bampton."

Soon after the above date, Mr. Peggs, who had for

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some time had his mind deeply exercised on the subject of missions, communicated his decision in a letter to the secretary. "On this," he states, "my third day of fasting and prayer this year relative to my missionary course, I have obtained decision. This afternoon I have solemnly devoted myself to the service of God among the heathen."

The offers of these two brethren having been accepted, it was determined that they should sail for India in company with Rev. William Ward, one of the three distinguished brethren at Serampore, who was then in England. Nearly twelve months however passed away before Mr. Ward was prepared to embark, which period was employed by Mr. Bampton in acquiring some knowledge in medicine, and by Mr. Peggs and Mrs. Bampton, in obtaining an acquaintance with the British system of education.

The approach of spring in 1821, rendering it probable that the departure of these brethren from their native land drew nigh, several members of the committee were appointed as a sub-committee to attend to their outfit, when, all things being in a sufficient state of forwardness, the ordination of Mr. Bampton took place at Louthborough, May 15.

"The meeting was one of a highly interesting and solemn description. Crowds of friends, to the best of causes, flocked from the neighbouring churches, and some persons even from the distance of thirty or forty miles. The chapel, filled to excess, was unable to receive all that sought admittance, and a number were thus deprived of the pleasure which those enjoyed who were happy enough to gain a place within its walls. The services were deeply impressive. Mr. Bampton with an unusual degree of firmness, and with much propriety, replied to the questions proposed respecting his motives and principles. The congregation were then asked if they would pledge themselves to support the mission, and pray for the missionaries, and requested, if they would give that pledge, to express it by holding up their hands. Such

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a show of hands was instantly presented as has not been often seen. Never had so many been raised at once in our connexion, and hand and heart seemed to go together. Before this scene the mission had many friends, now it has many who in the house of God, and in his solemn presence, have pledged themselves to be its prayerful friends and constant supporters. Surely this vow will not be forgotten; the prayers of so many thus pledged to pray, cannot be offered in vain. Mr. Smith offered an affectionate and earnest prayer, and Mr. Bampton was then set apart to this work, by the imposition of the hands of the brethren. Mr. Pickering delivered a charge, full of important advice. In the afternoon Mr. Ward called on all present to regard their morning pledge, by addressing them from the Apostolic request. 'Brethren pray for us, that the word of the Lord may have free course and be glorified.' On the evening of this happy day, this day which may form a fresh era among our churches, a missionary prayer meeting was held. Collections were made at all the opportunities, in aid of the sacred missionary cause, and, though made merely at the gates of the burying ground, the amount exceeded seventy pounds.* The spirit that prompted these liberal donations, was the spirit of Christianity, which is not satisfied with fair professions, but, with the professions of the lips connects the prayers of the heart and the bounty of the hands."

On the Thursday following Mr. Peggs was set apart at Wisbeach. After an introductory discourse from Mr. Bissill, the ordination prayer was offered by Mr. Thomas Ewen, accompanied by the imposition of hands. Our esteemed friend, Rev. J. Jarrom, who had been the tutor of our beloved brother, afterwards delivered a very instructive and appropriate charge, from Nehemiah's words, "I am doing a great work and I cannot come down." The meeting was well attended—was a pleasing and

* $310 80 of American money.

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solemn opportunity, and much tender solicitude for the comfort of the individuals engaging, and for the success of the mission was apparent.

The following instructions of the committee were delivered to the missionaries previously to their embarkation, which, as they embrace the substance of what has been imparted to all succeeding missionaries, it may be of importance in this place to introduce.

Dear Brethren,

We submit to your very serious consideration some friendly advice, relative to your conduct in the arduous undertaking on which you are about to enter. We feel deeply interested in your personal welfare, and should be highly criminal, if indifferent respecting the success of our infant missionary cause.

Much, very much depends on you. We beg you ever to remember that you are acting for God, and that your main business will be to seek the salvation of those precious souls, for which the Son of God shed his precious blood.

Let the same mind be in you which was in Christ Jesus. Consider him. To acquit yourselves with propriety in your situation, you need a steady faith in the promises and presence of God, invincible patience, ardent love to perishing sinners, and entire resignation to the divine will. Make the attainment of these graces a leading object in all your prayers and studies.

Let Christ crucified be the grand subject of your preaching and conversation among the heathen. Ever remember that it is the blood of Christ, and that only which cleanses the soul from sin, and that it is only that which changes the hard and depraved heart of man. Waste not your time in mere moralizing, but preach the gospel, and draw from the word of God all you teach.

It appears of vast moment that you should aim at great simplicity in the instructions you may deliver to the heathen. It is frequently difficult, even in this favoured

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country, to convey religious instruction, in such a manner as shall be intelligible to illiterate and ignorant persons: but they whom you must instruct, will probably be those who are not merely much more ignorant, but those whose minds are filled with prejudices against the heavenly light. Keep therefore in view the vast importance of delivering your instructions in a way as simple and plain as possible.

We expect you to remain Baptists. It is also important that you should remain decided in the leading sentiments of the connexion to which you belong. At the same time it is very far from our minds that you should be disputants for a party. Your time is too valuable to be thus wasted. Endeavour to unite a warm and affectionate regard for all who love the Lord Jesus in sincerity, with a manly yet candid adherence, to what you believe to be the truth. Cherish a particular regard for that other part of the Baptist denomination who have long been so honourably engaged in the missionary field. The friendship and counsel of such men as their senior missionaries cannot but be a great blessing and comfort to you.

We press upon you the most affectionate and most friendly behaviour towards each other. You are yet in the body. Each has his feelings and failings too. In some respects you may perhaps vary in your religious sentiments, and difference of opinion may arise as to the management of some things in your future labours. In such cases let love preside. Sacrifice every thing except truth and a good conscience for the preservation of unity, peace, and love. If sensible of each other's defects, value each other's excellences. Let each esteem the other better than himself. Guard against all shyness. If any misunderstanding arise, endeavour with all speed to have it removed. Contention would rend your hearts, hinder your prayers, and greatly retard, if not destroy your usefulness. Ever remember that, though friendship is a very sweet flower, yet it is a delicate one, and may be as effectually blasted by our claiming too much from others, as by denying what friendship claims from us.

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Cultivate personal religion; you must not only preach the gospel to heathens, but you must live the gospel. You are going into the seat of the prince of darkness, into a country filled with snares and temptations, in which you probably may be treated as persons of some rank and respectability. This may stir up pride and a worldly mind, unless you guard against these evils. Endeavour therefore to keep your object constantly in view. You go out, not that you may acquire riches, or shine in the east as men of science, but to hold forth the word of life, to point deluded and dying sinners to the Lamb of God.

Endeavour to acquire a steady, patient, persevering habit of mind, that when you have fixed upon any object worthy of attainment, you may be determined, if possible, to succeed. When you have fixed in a station, persevere in defiance of discouragement, otherwise you may do little but remove from place to place.

Permit us also, brethren, affectionately to advise you to consider the example which other missionaries have set before you; and closely to copy them as far as they copied Christ. If to the simple piety and invincible patience, displayed by some of the Moravian missionaries, you add strong disinterested zeal and holy consistency, like that of the senior brethren, at Serampore, and the glowing activity of some of the Wesleyan missionaries, you will, under God, become invaluable blessings to the land of your labours, and shine hereafter with distinguished glory among the blood-bought family of the Lamb.

Begin nothing without prayer. If your abilities were ever so great, without the Divine blessing you would do nothing. Prayer will lighten your burdens, cheer your hearts, and strengthen your hands. Pray much. Pray for the influences of the Holy Spirit. Depend on his aid, and expect nothing without it. It was the descent of the Spirit that laid a wide foundation for the Christian church, and nothing short of the Spirit will make the heathen wilderness blossom as the rose.

Let the mission family be a family eminently devoted to God. We beseech you to practise, with regularity, morn-

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ing and evening family devotion. Let your servants be witnesses of this, and urged to attend. Let these religious services be open to the inhabitants of the surrounding neighbourhood. On this account, as soon as you can, with comfort and advantage to yourselves, you may find it highly important and useful to conduct a part, if not all your family religious exercises, in the language of the country, where you labour. If but a few should attend such meetings, benefitting a few may be the means of conveying benefit to multitudes. Probably many of the primitive churches were small and despised societies.

We beg you also to unite as a regular church. Should you fix in exactly the same spot, let Christian love direct which of the brethren should act as pastor of the little flock, or whether both should act as co-pastors.—This we leave to you. Though your number be small, the promise of Christ's presence is made to a still smaller number. We beg you therefore to attend the ordinances as delivered by the Lord, and to maintain as much regard to scriptural order as if your number were twenty times as large.

Permit us further to urge upon you a regular and frequent commemoration of the death of our Lord. His dying love will quicken your zeal, and comfort your hearts. Seek for more of his presence and more of his love than you ever had in England, that this may make up to you the loss of Christian society and various Christian privileges.

Endeavour to make your ground good as you advance. If you should not be the instruments of converting a kingdom, a province, a city, a village, or even a family, you may be of converting one soul, and this will be something. Be not discouraged if you should meet with little success at first. Despondency would weaken your hands, drink up your spirit, and unstring your exertions. Despair not. Let your motto be, Though weary, yet pursuing. In due time you shall reap if you faint not. You may expect the seed to bear a harvest even if you should not live to reap it in this world. Your work is with the Lord, and your reward is with your God. Be ye faithful unto death, and he will give you a crown of life.

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Use economy with respect to time and money, yet spare nothing in reason which we can procure, and which will promote your great object as missionaries.

By attentively reading the works on missionary subjects, with which you are furnished, you may obtain much highly useful instruction as to the best way of proceeding in your great work. We suggest to you the propriety of setting a mark against all hints of this kind, that you may review them again and again, become thoroughly familiar with them, and thus be prepared to select and follow those counsels, which may seem most adapted to your circumstances.

Let your wives, when they can, take the principal part in the instruction of the females.

Among the natives shew an engaging affability, yet maintain your character as ministers, and as ambassadors of the great King of heaven, and guard against a low vulgar familiarity, which would be highly prejudicial to the missionary cause. But if one class of society have more of your regard than another, let that part be the poor.

By no means interfere with the politics of the country to which you go. Let those alone. Leave them to the men of the world. Keep in mind that your object is not to reform the political system of the world, but to win souls to Christ, who has declared that his kingdom is not of this world. By all means therefore, whatever you do, keep clear of political disputes and from interfering on such subjects.

When you have occasion to oppose the superstitions of the heathen, &c., do it with tenderness. Labour more to lead them to the knowledge of the truth than to expose their follies. Let them see that you seek not theirs, but the salvation of their souls.

Be not ashamed of an affectionate tear shed over the souls of your fellow creatures. Remember that Christ both wept and died for them.

Endeavour to rise as much as possible above the world; that neither its allurements nor its adversities may mate-

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rially affect you. This we believe you will find very necessary, and we pray that you may have that measure of grace whereby you may be enabled to converse among the heathens as citizens of heaven.

We wish you to keep a diary of your labours, and of any thing that passes around you which may have a reference to the great work in which you engage, and to forward to the committee a copy of such diary, at least once in every six months. We particularly desire you to forward to the committee (through the medium of the secretary,) all the information which can assist them in forming the best opinion respecting the plans to be pursued by the society, in attempting to diffuse the gospel in the East. While the committee will pay much deference to your opinions and advice, it is obvious that it is necessary for you to be guided by theirs, and if cases of doubt and perplexity should arise, to let their decision be your rule.

With respect to your station, we beg you to consider *it a leading principle* in directing your decision, that it shall be one *where the field for usefulness appears wide, and as yet unoccupied by others.*

We wish you, if practicable, to convey the gospel to some nation, for whom as yet no man cares.

We cannot with propriety decisively fix on your future station, but suggest one or other of the following,—Assam, The Punjab, Central Hindoosthan, viz. the country in the neighbourhood of Aurungabad, or one of the great Eastern Islands which may be as yet unoccupied. The first of these may probably be found the most eligible, the last the least advisable. When you reach Serampore, consult the missionaries there on the eligibility of the above stations, or if none of these should seem suitable, on any other that may appear eligible. Value their advice and treat it with deference, yet you are to consider it as advice, and not as actual direction, but must endeavour to act as before God, and to your own minds seems most advisable.

Write to us soon, and frequently; and send us all the interesting information you can respecting the scene of your

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labours, the people, country, &c., and particularly respecting the superstitions of the natives, all that kind of information which may fan and strengthen the missionary flame among our churches. If some of this be known to them before, it will be more interesting to them as coming from you.

Tell us of your trials, that we may sympathise with you and pray for you; and of your comforts, that with you we may rejoice. Send us idols if you can obtain them, or any thing else connected with the idolatry of the people among which you may labour.

We particularly urge upon you as a thing of prime importance, an earnest and immediate attention to the language, customs, &c. of the people among whom you may be stationed.

In Ceylon important good appears to have been effected by explaining Christianity by means of an interpreter. Perhaps at first you may do something in this way.

As soon as practicable endeavour to establish schools for the instruction of the young, as one of the most effectual means of advancing the great object you have in view.

Much, dear brethren, in the instructions of the Committee refers to your dear partners, as well as to you; we beg them to consider all such parts of our advice as addressed also to them.

Finally, dear brethren and sisters, farewell. Be perfect. Be of one mind. Live in love and the God of peace and love shall be with you. Amen.

In behalf of the Committee,

Yours very truly and affectionately,

J. G. Pike, Secretary.

May 18, 1821.

N. B. It may be proper in this place to observe, that as the reports of the society were drawn up by the above named secretary, the *quotations* employed in connecting different parts of this narrative, and other miscellaneous remarks, are, almost without exception, to be ascribed to that gentleman.

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CHAPTER II.

IMMEDIATELY after the ordination of our new missionaries, a passage was secured on board the ship Abberton, bound to Madrass and Calcutta, and on the 29th of May the secretary and a number of friends to the mission accompanied the missionaries in a steam packet to Gravesend, where the Abberton was at anchor. The whole party seemed cheerful and happy, and several hymns were sung upon the deck of the steamer. About three o'clock they went on board the ship which was to convey our friends to India. Mr. Ward and his friends had reached the vessel a little time before them. The whole party now bound for India were Mr. Ward, Mrs. and Miss Marshman, and a niece of Mrs. Marshman's with Mr. and Mrs. Mack, all for Serampore; our brethren Bampton and Peggs with their esteemed partners; Miss Cooke, a young lady going out to India for the purpose of attempting the education of native girls; and two young men of the name of Ferris, returning to India after having received their education in England. After a few minutes had been spent in looking about the ship the friendly party retired to the dining cabin. There prayer was offered, and there an affecting parting took place. Many felt it deeply, but Mrs. Bampton and Mrs. Peggs seemed almost overwhelmed. Those on board the ship, and those who were rapidly sailing from them in the steam-packet, stood gazing with intense interest at each other until a point of land intercepted their view, and, as it respects most of the party, separated them till they meet in that world where adieus and farewells are forever unknown.

Goodness and mercy followed our friends throughout the whole of their voyage. Under the guidance of their experienced friend Mr. Ward, they appear to have adopted the

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most pleasant as well as the most profitable plans of improving their time, so as to do all the good they were able while on board, and to prepare themselves for the important work to which they had dedicated their lives. Under these considerations it is thought that a more minute account of the voyage than otherwise would have been inserted may prove useful and interesting.

A few days after the parting scene, above alluded to, the following letter was addressed by Mr. Bampton to the secretary:

On board the Abberton, 25 miles below Gravesend, May 30, 1821.

Dear Brother,

We looked after you on Monday till you were out of sight, and then, after praying together, set about arranging our baggage and furnishing our cabins, which took up the remainder of that and most of the next day. On Tuesday we proceeded about one mile, and to day I am told by the captain we have advanced twenty-six miles, more than half this advance was made before breakfast, and this afternoon the ship's motion was so considerable as to disorder most of the passengers. Mrs. Bampton and Mrs. Peggs were quite sick, but through a kind Providence I continued well. About four o'clock we were obliged to cast anchor again, and the ship being stiller, our friends were better. Our family worship is held morning and evening in one of our cabins, and is attended by Mr. Ward, Mrs. Marshman and her daughter, her niece, Miss Cooke, Mr. and Mrs. Mack, and ourselves. Mr. Ward is a devoted servant of Jesus Christ, and very anxious to do good. He has proposed an arrangement of meetings, and we have agreed not only to have morning and evening worship, but also to have experience meetings, or meetings for free conversation on Tuesday evenings. Preaching amongst ourselves on Wednesday evenings, a prayer meeting on Thursday mornings to correspond with one held at the same time at Serampore. On Friday evenings we are

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to have a conference meeting, and on Lord's days service on deck in forenoons, and below afternoons and evenings. Preaching forenoon and evening, and a prayer meeting in the afternoon. Also a missionary prayer-meeting the first Monday in every month. Week day evening meetings are to take the place of our evening worship, and the brethren to engage by turns according to seniority. This evening Mr. Ward has preached to us from, "None of these move me," &c. and his discourse contained various animating considerations. The meeting was attended by two young gentlemen, who were born in India, and now after some years residence in England, are returning.

June 1. Off Margate. As we have now an opportunity of sending letters on shore which may not be repeated, I must hastily close this and send it off. Yesterday the motion of the ship being considerable, Mrs. Bampton and Mrs. Peggs were very unwell, but it is more calm to-day and they are better. We have all began Bengalee and go to Mr. Ward with our lessons every afternoon. We have three black natives of India on board; I have talked with two of them who are professedly Roman Catholics, but they do not even know who Jesus Christ and the Virgin Mary were. May they become wiser and better before we leave them! Our personal acquaintance with you is recent, but we left you with regret, have not forgotten you, and am persuaded we are not forgotten by you.

Yours affectionately,

W. Bampton.

Some of the missionary party suffered considerably from sea sickness, but when this was not the case, their principal employment appears to have been the study of the Bengalee language. Their opportunities for social religious intercourse were many, and frequently they enjoyed the benefit of public worship. The following letter from Mr. Peggs written from Madeira will furnish some interesting particulars respecting their voyage thus far, and of the scenes they witnessed in that beautiful but superstitious island.

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Funchal, (Madeira,) June 21, 1821.

Beloved Brother in Christ,

As it may now be some weeks, and perhaps months before we may have another opportunity of addressing you, I take the present of sending you a letter by the regular mode of communication from this Island to England.

Last Saturday morning we were delighted by the appearance of land, which proved to be the Island of Madeira on one hand and Porto Santo on the other. The appearance of Madeira from the sea is truly grand; the mountains rising several hundred feet, covered at the top with clouds. We expected to land that day, or at farthest the next, but on account of unfavourable winds were incapable of anchoring near Funchal till Monday morning. This last Lord's day on board was the most unpleasant we have had. Several of us were sick, and we had no public meeting till the evening, when but few friends being present, brother Ward read an excellent sermon on the mysterious nature of divine Providence, delivered in America on account of the death of a native of Owhyhee, who was being educated as a missionary to his native country.

On Monday afternoon we landed at Funchal, where we now are; to-morrow morning we sail for Madrass. I now consider myself as in a semi-pagan country, and this sheet could scarcely contain a detail of what we have witnessed and heard. I understand the population of Madeira is estimated at one hundred thousand; and that Funchal, the principal town, contains fifteen thousand; of these about two hundred are Protestants, who, after ten years' exertions (not very unremitting you may infer,) have a chapel not yet finished, and neither clergyman nor public worship. Their last minister died suddenly of the cholera morbus, and they now have some expectation of Mr. H. Davies, now in India, settling here. The want of education is most lamentable. In one parish (when examination was made last year,) containing twelve hundred souls, only twelve could read; and in another of nine hundred, but two. There is no printing press, though I understand one

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is expected, and a grammar of the language spoken cannot be obtained.

All our party excepting Mrs. and Miss Marshman, with the wife of the vice consul, have visited several public places to-day. The great church is most magnificent, but unwholesome from the dead interred in it without coffins. If our dear brother D. Taylor said of the worship of cathedrals in England—"Good God! what solemn mockery!" what would he have said of the churches in Funchal on the festival days? After taking some refreshment at Mr. Blackburn's town house we proceeded to the monastery of St. Francisco. Here the greatest magnificence was displayed; but alas! it appears like dressing a putrid corse in rich attire. In one chapel of it which we saw, hundreds of human sculls formed the ceiling of the roof, and covered also part of the walls. How similar the barbarity of the African Ashantees, and the mistaken zeal of popish Christians! We also saw in another part of the town the convent of St. Clair, and by means of our kind friend had some conversation with the nuns, of whom some of our company purchased some artificial flowers. What a perversion of Christianity, thought I, is here! How thankful ought we to be to find that England is delivered from popery with all its baneful consequences. A grand procession was expected to-day, but the rains have deferred it for several days. There is much of the form of religion here, but little of that "kingdom of God which consists in righteousness, peace, and joy in the Holy Ghost." If such is the darkness of popery, what is that of Mahomedanism, and most of all of paganism? May the man of sin soon be destroyed by the word of the Lord and the brightness of his coming; the prophet of Mecca recognized as an imposter by his deluded votarics; and the Son of God be known as "the glory of Israel, and the salvation of God to the ends of the earth." That our infant missionary society, with all other Christian institutions, may be helpful in hastening this desirable period, is the earnest prayer of

Yours, in the hope of the gospel,

JAMES PEGGS.

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After remaining five days at Madeira, the Abberton proceeded on her voyage to Madrass, which place she reached in about three months. Here she was again delayed nearly three weeks, and finally reached Calcutta on the 15th of October. The voyage appears to have been pleasant, and, comparatively, little accompanied with storms, yet our friends felt that they were not unattended with dangers, from which the kind care of their heavenly Father delivered them. A few extracts from the journals and letters written by the missionaries during the above period, may perhaps prove acceptable to the reader:

Peggs. June 26. Sometime since it was proposed to consider a subject occasionally at the cuddy table for general improvement. The first subject was—whether navigation was advantageous to man or not. It was naturally concluded to be one of the greatest blessings which God had conferred upon men, though much abused.—To-day the question was, What is the reason of the diversity of colour in the human species? Climate and civilization were considered the principal cause of this astonishing diversity. These discussions proved interesting and useful.

Bampton. June 28. Mr. Ward obtained permission of the captain for one of us to go below amongst the sailors once a week. He went first himself, and spent about twenty minutes in expounding the parable of the rich man and Lazarus, and praying with them.

It has been proposed by Mr. Ward, that we shall discuss some common question once a week at table after dinner, for the improvement of the whole company.

Peggs. July 6. Conference question. The meaning of Romans ii. 14, connected with the 12th verse. The discussion was long and interesting. The lost state of the heathen was shewn, from their transgressing the light of nature, that law to themselves; the declarations of scripture, that idolaters shall not inherit the kingdom of God; the experience of missionaries relative to the moral character of heathens; their unfitness for heaven; their inability

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of obtaining salvation without Christ; the depreciation of his work if the heathen can be saved without him, and the intimation of the lost state of the world in the love of God to it in the gift of his Son, John iii. 16. How affecting the state of men while without God, without Christ, and without hope.

July 9. Sailing by Sierra Leone, Africa, it occurred to brother Ward, that it would be proper to spend a few minutes together in prayer, for the friends of the heathen situated there. We met before dinner, and each of the brethren engaged in prayer. May the wrongs of Africa (as far as possible,) be recompensed by the communication of the gospel of Christ.

July 15. Lord's day. Brother Ward administered the Lord's Supper this afternoon. He remarked that, silence appeared the most suitable to the greatness of the subject,—God manifest in the flesh for the salvation of mankind. He noticed the practice of the Moravians, who partake of the ordinance in a state of prostration. After the opportunity I renewed my covenant with my God. May I live to him who hath done so great things for me.

August 3. Conference. The question, the degree of knowledge of the natural and moral perfections existing in modern and heathen nations? A knowledge of the existence and natural perfections of God does not appear difficult to attain, and hence traces of it are observable in the history of various nations, as the African and American Indians, the Hindoos, Greeks, Romans, ancient Britons, &c. But of God's moral perfections and the worship that is due to him little can be known, but from Divine revelation, either directly or indirectly. The Hindoos confess man's inability to come to the knowledge of God, and shew it by the fable of an elephant coming to a village of blind Brahmuns, who having heard of such an animal endeavoured to ascertain its parts by feeling, but their knowledge was necessarily very defective.

August 10. Brother W. addressing the sailors, I had opportunity of attending conference. Subject—the pre-

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vailing nature of idolatry in the world, as it relates to the objects of worship. Idolatry appears to have originated in the worship of the heavenly bodies, then to have proceeded to the deification of distinguished men, and finally to have sunk into the veneration of animals, birds, vegetables, and even personifications of vice. The mythology of Egypt, Greece, Rome, Britain, Africa and India, were adduced to illustrate the representation. Brother W. came in time to deliver his sentiments concerning the idolatry of India. He spoke of it as consisting in the worship of the primary elements, fire, air, earth, water; of vacuum, of a Creator, preserver, and destroyer, in Brumha, Vishnoo, and Seeb, deified men and women as Ram, Krishnoo, Doorga; and the power of nature in female deities: the heavenly bodies, originating in astrology; and the personifications of virtues and vices. The turpitude of idolatry appears from its degrading the human mind; dishonouring the true God, and demoralizing mankind. May the light of the gospel soon cause the idols to be cast to the moles and to the bats.

August 11. This evening one of the sailors told me that he had read more in the Bible since he had been on board this ship, than for eleven years before.

August 16. Being near the Cape of Good Hope, we had a prayer meeting on behalf of the cause of Christ in Africa. The brethren present gave some account of the state of missions on that continent, and brother W. and myself engaged in prayer. The Lord now send prosperity.

August 18. To day our situation afforded us some correct idea of a storm at sea. Yesterday the motion was distressing. All night we were restless with the rolling of the ship, and when the morning appeared we saw that we were in a strong gale. About twelve o'clock a violent sea broke one side of the covering of the hatchway, and our cabin and the doctor's were instantly filled with water. When I saw a second wave come, I had an impression that the vessel might be sinking, but I soon recovered from such a fear. All was confusion on board, and the hatchway in darkness, made us appear very disconsolate. I bless God

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I enjoyed much support, and (to my fearful mind) surprising consolation, even in the prospect of death. Whether I should have been so happy in the certain expectation of it I know not, but I hope when I walk through the valley and shadow of death I shall fear no evil. My dear wife also was happy, for I heard her singing, "Who rides upon the stormy sky and manages the seas." At prayer in the morning she proposed—"God moves in a mysterious way" &c.

August 19. Lord's day. In the evening the use of the cuddy was unexpectedly granted for preaching, and being my turn, I spoke from "To know the love of Christ which passeth knowledge." I stood with difficulty, but God opened my mouth, and gave me a good opportunity.

August 21. What a contrast does this morning present—now the sea is calm, the air refreshing, and the rays of the sun truly delightful. "He maketh the storm a calm, so that the waves thereof are still." Psalm 107. 29. Brother B. gave out a very appropriate hymn this morning from Dr. Watts' 70th hymn 2nd book. I felt more inclined to weep than to sing when he read,

> "What scenes of miracles they see,
> And never tune a song to thee;
> While on the flood they safely ride
> They curse the hand that smooths the tide."

Thus did our missionaries pursue their peaceful way across the ocean. Their labours for the benefit of those who sailed with them in the vessel were uninterrupted, nor do they appear to have laboured in vain. Their journals contain many interesting particulars, which we cannot introduce without too much increasing the size of this volume. The extracts which we have made will evince the advantages of sailing with so experienced a guide as Mr. Ward.

On their arrival at Madrass they were received with much Christian kindness by missionaries previously resident there. On the subject of their arrival, and kind reception, they inform us as follows:

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Vepery, near Madrass.

September 13. We passed the line the second time, and on the 23d land was announced by a man at the mast head. We soon saw it from the deck, and some of our company, with the help of a glass, got sight of four pagodas: our spirits were in a measure stirred by the information, and we wished for the time when these curses of the earth shall be swept from its surface with the besom of destruction. The next morning we saw Sadras hills, and about noon anchored in Madrass bay. Some of the natives soon came on board almost in a state of nudity. Our female friends, in particular, were shocked, and almost frightened, but they now (i. e. October 1st.) begin to feel the force of habit.

Our anchor was cast in Madrass bay, Sept. 24th. On the evening of the 25th we came on shore, and are now living in this village, one or two miles from Madrass, next door to brother Traveller's, one of the Independent missionaries. Though these brethren could not entertain so large a body, they have kindly taken us to this house and furnished it with all that is necessary for our accommodation during our stay. Almost all the ministers in this neighbourhood have been to see us, and we have had invitations from the Methodist mission family, and from two of our Independent brethren, these brethren are very kind. At Madrass we enjoyed the society of the Methodist, Independent, and Church of England missionaries, and sometimes could scarcely think ourselves in a foreign or a heathen land. We had several opportunities of preaching the Gospel of Christ, and enjoyed the ministry of the word in the interesting circumstances in which we were placed. We lamented to see comparatively so little done for the heathen, though on the other hand we rejoice to see a spirit of active exertion increasing among the Europeans. May Zion here arise and shine, and may the Gentiles come to her light, and kings to the brightness of her rising.

At Madrass they were introduced to a scene which enabled them to see how vast is the field of labour pre-

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sented among the teeming population of the East, and how pitiable for time and eternity is the condition of its crowded multitudes. One of them observes:

"Mr. Ward has often talked about the swarms of natives, but we did not understand him till we got here, and we find that there are swarms indeed. I do think that if the people were kept to the sides of the street in this village, as they are in London, few parts of that metropolis would appear more crowded than the streets of Vepery; and it is affecting to add, that their abominable Pagodas show themselves every where. I think that in an hour's walk I could find between twelve and twenty. We asked our servant how many there were in Madrass, and his answer was, 'How can I tell?' I put the same question to Mr. Loveless, who has been here twenty-five years, but neither could he inform me. These Pagodas are not places for the accommodation of worshippers, but the mere cases of an ugly piece of stone called a god. They have revenues attached to them for the maintenance of an officiating priest, and when these fail the priest forsakes his god, and the temple falls into decay. We entered one or two of these forsaken places, and saw the despicable block that had been previously adored."

Besides other objects of idol worship which they saw, they reached Madrass about that season of the year when the natives worship their tools, as hoes, &c.

The stay of the Abberton at Madrass being prolonged beyond the time anticipated, Mr. Ward and some of his friends proceeded to Calcutta in another ship. Our brethren were invited to accompany them, but declined, as it would incur an additional expense of nearly fifty pounds. However on Saturday, October 16, they embarked for Calcutta, 'much encouraged,' they observe, 'to go forward in their missionary work by the kind interpositions of divine Providence in their behalf.' Respecting their voyage up the bay of Bengal, they state:

"We soon felt the want of that society which had cheered us during the former part of the voyage; and the afflic-

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tion with which almost all the passengers and officers were visited, shortly after we set sail, made this the most gloomy part of our voyage to India. Through the goodness of God we fully recovered our strength before the shores of this benighted country again appeared in view, which was on November the 5th; but it was not till the 8th that we made the Sand Heads sufficiently to obtain a pilot. On account of the lateness of the season, the wind was generally contrary, but the weather upon the whole was agreeable, and our time was pretty comfortably, and we hope profitably, employed in studies, attention to the sailors, and various means of grace. On the 14th, to our great joy, brother Ward and J. Marshman, Jun. met us about thirty miles from Calcutta, but as the vessel made against the wind better than their boats, we were under the necessity of leaving them behind, and continuing on board till she cast anchor. One of our boats coming up in the evening, it was arranged that we should take the advantage of the tide the next morning, and accordingly at two o'clock we left the Abberton, and at seven arrived at Serampore.

The scenery on each side of the Hoogly was delightful, but the number of Pagodas cast a gloom over the mind, which was painful. Our reception by the mission family was very kind, and after uniting in the weekly missionary prayer meeting, we sat down to breakfast with them, it being customary for the whole family to breakfast together on a Thursday morning.

The missionaries received much assistance from the kindness and experience of the brethren at Serampore, and from the different missionary friends at Calcutta. In their interesting society they spent nearly three months, but a detail of the brethrens proceedings, would occupy a larger space in this narrative than we are able to afford. Their time was chiefly occupied in making enquiries as to the scene of their future labours, and in gathering information as to the most efficient method of conducting missionary operations; the results of which will be developed in the following pages of this narrative.

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CHAPTER III.

It will be recollected that in the instructions given by the committee to the missionaries, Assam, The Punjab, and Central Hindoosthan, or one of the great Eastern Islands, were the places to which their attention was directed. But they were also advised to consult the brethren at Serampore, on the eligibility of the above stations; or if none of these should seem suitable, on any other that might appear eligible.

Following this advice, our brethren, soon after their arrival at Serampore, met the senior missionaries, Messrs. Carey, Marshman, and Ward, to consult respecting a station; and their unanimous opinion was that Orissa appeared the most suitable. Our brethren concurred in their opinion, and proposed to settle at Cuttack, the principal town in the province, and a military station. Various reasons appear to have led them to adopt this determination. They state that Assam and the country of the Sheiks could not be entered on account of the jealousy of the native governments. Orissa, on the contrary, is a British province, and enjoys British rule and British protection. The whole Bible is translated into the language of Orissa, and many copies of the New Testament have been distributed. Our friends had begun to study the Bengalee, and the Oriya is almost the same, but with different terminations, and a different character, which cause it to differ much in sound. They also observe that Jugurnath is the great resort of pilgrims from all parts of India; the number of which, according to a low computation, is 1,200,000 persons annually. In addition to this, they assign its contiguity to Calcutta in reference to correspondence, and the awful fact that there is no missionary station in the province; Mr. Peters, who laboured at Balasore, having left that place.

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Viewing these circumstances in connexion with each other, Orissa appeared a station of high importance. Our brethren were desired to consider it as a leading principle in directing their decision about a station, that it should be one where the field for usefulness appeared wide and unoccupied by others. To this they conformed. None can doubt that the field was wide, and that it was unoccupied is equally plain. Even if Mr. Peters had continued to labour in the province, this assertion would have been correct, for Balasore is reckoned above a hundred miles from Cuttack, and is half that distance further from Jugurnath, that grand seat of Hindoo idolatry.

Ootkul K'hand or Orissa is supposed to be the ancient country of the Or, or Oriya tribe of Hindoos, and comprises an interesting and extensive portion of the Honourable Company's territory in India. It is situated between 19 and 23 degrees north latitude, and 84 to 88 degrees east longitude. But its boundaries have been so often enlarged and contracted in different periods of Orissian history that at the present day it is difficult if not impossible to mark them with precision. The country of Orissa however as it is generally understood consists of a long narrow strip of land extending from Midnapore in the north to a few miles below Ganjam in the south, and from the shores of the bay of Bengal in the east to Singboom, Sumblepoor, and Sonepoor, &c. situated among the vast range of mountainous country in the west, comprising a tract of about 300 miles in length, and from 20 to 170 in breadth. The Orissa nation, however, has in different periods of its history carried its arms and language to a much greater extent than is here described, and at the present day some traces of its former power are discoverable in the neighbouring countries of Bengal and Telingana.

Orissa proper may be considered as distinguished into three different regions.

First a low swampy tract of land extending along the sea shore from the Black Pagoda nearly up to the Hoogly river, about 100 miles in length and from five to twenty in

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breadth. The greatest part of this district is covered with impenetrable jungles through which numerous creeks and rivulets, abounding with ravenous and monstrous alligators, wind their way. The surface of the less jungly parts is covered with grass and reeds of an extraordinary length, which afford a fine retreat for the wild hogs, buffaloes, tigers and leopards that infest the country. Towards the Black Pagoda nothing but a wide barren sand is to be seen excepting a strong kind of creeper bearing a gay purple flower which with its exuberant arms interlaces the ground in every direction, making walking over it very troublesome; occasionally tufts of tall thorny grass are to be seen, and here and there a stunted scrubby palm or cocoa-nut tree varies the otherwise barren and dull uniformity of the scene.

During the year 1832 a most alarming inundation deluged this part of Orissa, and swept away 15,000 of its wretched inhabitants. A famine followed this awful visitation of Providence and subsequently another tremendous storm, which have spread desolation and death over a great part of the district.

The second and most valuable part of Orissa includes the present district of Cuttack and part of the territory of the Raja of Mohurbunge.

Though this region is in general highly cultivated, and produces most of the grains and vegetables common in Bengal, its soil is certainly for the most part of a poor and unfruitful description, particularly near the hills. Such are the general characteristics of this part of Orissa; occasionally however, grateful and interesting exceptions are to be made, and the eye is delighted and the senses regaled with fruitful fields, agreeable perfumes, fine shady groves of trees, and pleasant rivers.

The third portion of Orissa is a long range of hilly country extending from near Midnapore in the north to the river Godaveri in the south, a distance of near three hundred miles in length, and one hundred in breadth. This extensive and interesting region is parcelled out to nearly thirty

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petty rajas who pay tribute to the Bengal government. These are again divided into a variety of estates or small zemendaries subordinate to the raja's chief zemindax.

The population of that part of Orissa which is subject to the British sway may be estimated at about 1,200,000 of which number about 25,000 are Mussulmen. The inhabitants of the tributary states, and mountain districts are chiefly Hindoos, Chooars and Goands. It is exceedingly difficult to offer any statement as to their number. The Oriya language is spoken among the hills as far to the southward as Raj-Mundy (Raj Mahandra.) But the mountaineers speak a language, apparently, entirely distinct from it.

The Oriyas are pure Hindoos. Their Brahmuns are celebrated in the Pooranas as of a superior order, and are supposed to constitute one half of the population. The Mussulmans are chiefly descendants of the early conquerors of India. Some few are occasionally added to their number by conversions from among the Hindoos. The mountain tribes are supposed by some to be the aborigines of the country who have been driven to their miserable retreat among the jungles and fastnesses of the mountains by the present inhabitants of the plains. They differ essentially both in their language and appearance from their more civilized neighbours. Those toward the northern boundaries of the province, which the writer has seen, are of a dark slate colour, approaching the sooty black of the negro, but those in the neighbourhood of Ganjam are brown and much resemble some of the Mug tribes. It is not unlikely that the present campaign among the hill tribes will bring some interesting particulars to light respecting these unhappy people.

The religion of the Oriyas is the same as that of Hindoos generally, and as frequent reference to it will be made in different parts of this narrative, any further notice of it is omitted in this place. The following brief sketch of their character contained in a letter to a friend, may not be unacceptable. No sooner is a woman pregnant than a regu-

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lar round of religious ceremonies commences, for the future welfare of her offspring, which continues, if the child should be a boy and the head of a family, long after his death; I believe while any of his male progeny, to the most distant generations exist. Previous to the birth of a child, various ceremonies are observed, and at the birth many more, and again on the 5th, 7th or 8th day, when a woman is considered out of danger. The children both boys and girls go naked till three or four years of age, and, if they are not taught to read, require nothing but a little food. About the age of seven to twelve years their boys and girls are betrothed, and the marriage ceremony takes place as soon after, as the circumstances or inclination of the parents will admit. Marriage is an important affair, and great care is taken to select a proper match as to family, rank, &c. Comfort and happiness are generally sacrificed for these, and the boy and girl are often married without having seen each other till the day when they are linked together. I need not say that the system is productive of incalculable wretchedness. They generally are very untractable and abuse their parents and one another in a way most shocking for civilized men to behold. Multitudes obtain no instruction at all. Girls are universally prohibited from learning to read, or from doing any thing in the way of mental improvement. They remain buried in their father's house till marriage, and after a girl has been united, without any choice as to her husband, for life, (often to a wretch who will never live with her,) she is shut up in the house of her lord. A woman of respectability seldom appears in the street, or if she should go out on any occasion, she is close muffled up, so that only her feet can be seen. She is not permitted to mention her husband by name, but calls him her lord, or the owner of the house, &c. She cooks her husband's food, waits on him while eating, and eats what he and the children leave. At night, she shampoes him to sleep, (this is a sort of squeezing operation over all parts of the body.) Should she die before her husband, it is considered a blessing to her;

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should her husband die first, she is often expected to burn herself with his corpse.* Should she not burn, she either becomes a prostitute, or has her head close shaved, and becomes the very slave of the family. Sometimes young widows marry again, but this seldom occurs, and it is I believe considered very dishonourable. They more frequently cohabit with some man, sometimes for life and sometimes for a stipulated period. The women are very abusive to one another, and those of the lower classes, which are seen abroad, quarrel and abuse one another upon every trifling occasion. I have seen them often stand a long distance from each other with their hands on their hips, and rage and storm till they almost burst with anger. Their language is of the most extraordinary opprobrious kind, such as I cannot pen; 'you strumpet, you wretch, you destroyer of your children, eat your son's head, you vile hussy, may your complete destruction take place, may your father and mother die, may you be childless, may you have no one left in your family to light a lamp,' are extremely common, and even gentle wishes compared with many others which they use in their quarrels. Boys, about the time of marriage, or of being betrothed, or from eleven to twelve years of age, are clothed, that is, have a cloth wrapped round their loins, which passing between the thighs, tucks up behind. This is the dress for life; generally they wear nothing else, that is the lower classes, excepting when they are cold, then they use another cloth which covers their head like the hood of a woman's cloak, and wraps round their bodies. Some casts wear a kind of jacket of thin cotton, and others a loose cloth carelessly thrown over their shoulders like a shawl. They are fond of gold and silver ornaments, such as ear-rings, nose jewels for the women, and for both sexes, anklets, bracelets, finger rings; some boys have silver chains or hoops for girdles to fasten their clothes to, and children often wear them for ornament. Women

* This cruel rite has been abolished since the above account was written.

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wear rings on the toes, and prostitutes often wear little bells round their ankles, which tinkle as they go. The men are fond of smearing themselves with sandal wood, mud, and powders of different kinds. They generally wear the mark of their debta on their foreheads. Women have a red spot between the eye-brows, blacken their eyelids, and the eyelids of their children with alcohol, or black powder.

Boys at about twelve years of age, if they be Brahmuns, are invested with the poita, and pass through a long round of ceremonies. The Brahmuns are the curse of Orissa. To these lords of creation all must submit; they call themselves the peculiar recipients of the divine essence, and claim in many cases divine honours. The poor soodra esteems it an act of merit to drink a cup of water in which a Brahmun has dipped his toe. He prostrates himself at his feet, seeks his blessing, dreads his curse, and in every situation and engagement of life from infancy till his death, must seek to propitiate him, and contribute all he can collect to satisfy his voracious appetite. Nothing is to be done without propitiating the twice born.

The people generally are grave in their deportment, thrifty, and laborious; but they are very depraved in their morals, dishonest in their dealings, and unfaithful to their engagements. Their food consists principally of rice, pulse, fish, milk, spices, salt, fruits and vegetables. Some of them will eat flesh, especially deers flesh, goats, and that of the wild boar and buffaloe. There are many Byraggees and other religious mendicants in the country who live upon the people; these are usually base characters, practising the vilest crimes under the mask of peculiar sanctity; they are generally naked, excepting about six inches of cloth, and have their hair long and sunburnt, sometimes lengthened by other hair, and their bodies smeared with ashes and dirt; they spend their time in gambling, eating, chewing opium, singing, and sleeping."

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The principal towns in Orissa are Cuttack, Balasore, Jajepoor, and Pooree. Cuttack is supposed to contain 40,000 inhabitants, Balasore 10,000, Jajepoor, 8,000, and Pooree 30,000. To these may be added Midnapore at the northern extremity of the province, nearly as large as Cuttack, and Ganjam and Berhampore at the south, each containing perhaps 20,000 inhabitants. There are a few large villages in the province as Jellasore, Soro, Bhuddruk, Pipplee, and several towards the south, but in a general way what are called villages in Orissa are mere hamlets, scattered over the whole face of the open country.

"Most of the languages of northern India as the Bengalee, Assamese, Hindee, &c. are radically the same, being derived from the Sunskrut; those of southern India as the Tamul, Teloogoo, Kanarese, &c. appear to belong to a distinct family. That peculiar dialect, however, with which the Oriya claims the closest affinity, is the Bengalee, nine-tenths of the same words being in use in both languages; hence a student of the Bengalee language will find it an easy task to acquire the Oriya. While, however, the structure of the two languages, and a great proportion of the words employed, are the same, it is remarkable, that there should exist so great a difference in the pronunciation; a difference almost as great as that between English and French. While the Bengalees appear to have an affected, effeminate mode of pronunciation, the Oriya speak every word with the bold rusticity of an English countryman. This does not indeed add to the grace of the language, but it occasions so great a dissimilarity between the two languages, that a Bengalee can scarcely be met with who speaks Oriya, but he may instantly be detected by his peculiar mode of pronunciation." *

The seasons of the year are by the natives divided into six, but by Europeans they are usually reduced to three, viz. the cold, the hot and the rainy seasons. The cold

* See a grammar of the Oriya language by the author of this work.

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season is delightfully pleasant to Europeans, nearly resembling the English summer, but the natives appear to feel the cold considerably, especially early in the morning. The rains also are generally agreeable; they last for about four months, sometimes raining hard for several days together, then clearing up for as long a time. Beneath their refreshing influence all nature revives and puts on her loveliest dress, while on their continuance and abundance depends in a great measure the future harvest. The hot season is the most oppressive part of the year, though by old Indians it is not by any means considered the most unhealthy. The following account furnished by the writer to a friend, of one of those storms which are common in India during the hot season may not be uninteresting:

"These last three days have been the most oppressive I have ever experienced. The ground is like glowing plates of metal, and the wind has been blowing almost a gale from morning till night, but so hot that to lift up your face towards it for a moment was like looking into a red hot furnace. Every article of furniture about the house was so hot that it was quite unpleasant to the touch, and the chairs were very uncomfortable to sit in. Long after the sun was down I saw the poor crows with wide extended beaks panting and waiting for breezes that never came. And after 9 o'clock I heard my wife outside the house exclaiming, 'Dear me! how very hot it is, what can make it so hot? It is like standing opposite to a burning mountain.' The sea breeze sprung up about 10, and after it had blown on our bed till between eleven and twelve the sheets were as hot when we went to bed as if they had been scorched with a pan of hot coals, and really had the smell of singed cotton.

We were last evening visited with one of those tremendous storms, to which, at the commencement of the rainy season, this country is so frequently exposed, and which are generally known by the name of Northwesters. It was seen gathering in the early part of the evening, and indications of its nearer approach were derived from the

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rumbling thunder and frequent flashes of distant lightning; about ten o'clock the whole face of the heavens was enveloped in frightful darkness, rendered more alarming by frequent flashes of vivid running lightning, which seemed to search every corner of the earth, followed by very loud claps of thunder; at length a loud rushing noise introduced a fierce gale of wind, which threatened to carry every thing before it, the rain however, providentially succeeded immediately, and fell in such large drops, that the face of the earth soon appeared as a large sheet of water, at which the half famished frogs and water fowl made a joyful though discordant uproar. The lightning now became very awful, and was attended with an instantaneous crash of deafening thunder which seemed to burst immediately over our heads. I concluded from the lightning and thunder being in quick succession, or rather at the same instant, that it must be very near us, and this idea was confirmed on looking out at the door and seeing the doctor's house enveloped in flames. The lightning had struck the thatched roof, and notwithstanding the heavy fall of rain, it burnt with such uncontrollable rage that the house was soon reduced to the bare walls, and the greatest part of the furniture consumed. The doctor and his lady escaped to the judge's, half panic-struck. On going early this morning to look at the ruins, I was attracted by an assemblage of people at a spot, where I beheld a scene too awful for pen and ink to describe; I may tell the outline, yet nothing but sight can complete the melancholy description. The first object I saw was a dead man; his skin was peeled off in several places, and some part of his clothes torn and burnt to a cinder. He was lying on his side with a wound on his temple, and his ear filled with blood and water. A little further on were two fine young women, well dressed and apparently about twenty years of age; nearer to them were two old women; further on two men, and lastly a lad about ten years of age; all cold and stiff, and exposed, some nearly naked, to the gaze of the unfeeling crowd; a few however, were overwhelmed

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in all the bitterness of woe. These were principally the female relations of the deceased. One was screaming and knocking her head with all her might on the earth. Another was tearing her hair, and beating her naked breasts in all the insensibility of distracting grief. A third was rolling in a state of nudity over the lifeless body of her child, equally regardless of those around her; and occasionally all joined in one piercing lamentation, affecting in the highest degree. I was obliged to turn from the sad scene without being able to minister to their relief. I endeavoured to learn the particulars of the awful catastrophe, but could not succeed to my satisfaction. It appears that the parties had a wedding in contemplation, and assembled outside of the hut with drums, cymbals, &c. to perform some preparatory worship to their imaginary goddess, and while in the midst of their worship, they were struck with the lightning."

Let it not be supposed however that these storms are usually attended with such alarming consequences. Similar effects sometimes occur all over India. Yet from their tendency to cool the air, and refresh the face of nature, these storms are exceedingly welcome, especially during the hot season. The climate of Orissa from its exposure to the sea breezes is certainly more salubrious than that of Bengal, and in some cases a residence on the sea shore in the neighbourhood of Jugurnath during the hot months has been thought as beneficial as a sea voyage.

Orissa has not wanted the enraptured bard to sing its praises, and proclaim in all the glowing language of eastern poetry, its flowing rivulets and golden bowers, its holy plains and sacred forests. They are declared to be the favourite abode of the debtas, (gods) and to boast a population composed of more than half Brahmuns. In the Kapila Sanhita it is said, "Of all the regions of the earth Bharata K'hand is the most distinguished, and of all the countries of Bharata K'hand Ootcul K'hand boasts the highest renown. Its whole extent is one uninterrupted Tirth, (place of pilgrimage.) Its happy inhabitants live

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secure of a reception into the world of spirits, and those who even visit it, and bathe in its sacred rivers, obtain remission of their sins, though they may weigh like mountains. Who shall describe adequately its sacred streams, its temples, its khetras, its fragrant flowers and fruits of exquisite flavour, and all the merits and advantages of a sojourn in such a land! What necessity, indeed, can there be for enlarging in the praises of a region which the debtas themselves delight to inhabit."*

Notwithstanding, however, all that priests have said or poets sung, Orissa presents to the eye of the European a miserable contrast to the delightful and fertile scenery of England. The inhabitants of the present day, indeed, freely acknowledge that the celebrity of Orissa is due to its religious institutions alone, and to the spiritual advantages which accrue from a visit to its sacred shrines, or a residence, and especially a death, within its holy boundaries.

To this country, in the latter part of January, 1822, the missionaries proceeded in a vessel hired solely for their use. Though the distance was small, they were detained on board this vessel nearly three weeks, partly through contrary winds, and partly through the indolence of the commander. Sometimes they were delayed that the sailors might go and purchase food; at other times that they might fish; and at others that they might go on shore and worship, perhaps, at a distant pagoda. The missionaries however, endeavoured to improve this delay by landing when favourable opportunities offered, to distribute tracts, and read the Scriptures to the people. During this short voyage, our valued friends were exposed to greater danger than during the whole of the voyage from England to India. The vessel struck on the sands, near the entrance of the river, but prayer was offered, and prayer prevailed; and though the danger seemed alarming, happily no injury or loss was sustained by the missionaries.

* See Mr. Sterling's account of Cuttack; to which the reader is also referred for a full and accurate account of Orissa.

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On leaving the vessel, the missionaries landed about 50 miles from Cuttack, on Feb. 11th, 1822. One of the ladies has given the following statement of their journey over land through the woods and wilds of Orissa. "We could not get palanquins, so were obliged to sit, or rather lie, on what are called doolies: they are like bedsteads, with cords across the bottom for us to lie upon, and four poles, with a frame at top, on which we threw our blankets, quilts and cloaks, to shade us from the sun. We had five doolies, and six men to carry each, besides men to carry our beds. We had fifty miles to go, but did not see a single European. I forgot to tell you, one of our sailors promised to give one of their gods a rupee* if we got off the sands, by which we were detained, and lost some time through their going to pay the rupee as soon as they could get to land. At the end of our first stage, we were detained from about two o'clock till between ten and eleven at night. There are no inns here, so we fixed altogether like so many gypsies, sometimes sitting on the ground, sometimes lying on our doolies. We first waited to see a person who was to send our baggage after us: then we had great difficulty in getting bearers. At last we all began to move, with the addition of a masalchee each, that is, a lad, to carry a burning torch, that the bearers might see their way, and to keep off the wild beasts. When we were going through the woods, the men made a most terrible noise, lest there should be any. I had no sleep. I believe the rest of the party slept a good deal. I often wished you could have seen us at the end of our stages, sitting on our boxes under trees, eating our rice and drinking our tea; for you must know we carried our kettle with us, hung on Abraham's† doolie. The days were extremely hot, and we feared we should receive injury from the sun, but we were preserved. At night we took our blankets and quilts off our doolies and wrapped ourselves

*About half a dollar.

†A converted Hindoo, whom they had engaged as a servant, previously to their leaving Calcutta.

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in them; still we were cold, and feared we should take cold, but we did not. When we were perhaps three or four miles from Cuttack, we began to see human bones lying about: I counted five sculls. We left our doolies, and walked up to capt. Griffins, who received us very kindly."

Cuttack or Kuttăkā is supposed to have been a royal city in the tenth century, and with Chowdwar, Jajipoor, and Pipplee, for several centuries divided the honour of accommodating the court of the Hindoo princes in Orissa. The royal palace was probably a very superb edifice, situated in the fort of Barrabatty.

The present population of Cuttack is estimated at 40,000. There are about 7000 houses, the great majority of which consist of mud walls thatched with the long coarse béni grass. There are, however, a few well built stone and brick houses in some of the principal bazars.

The town contains a number of idol temples, but none of them particularly celebrated. An elegant Mussulman mosque, situated in the Burra Bazar, is said to have been built by Ikran Khan, a governor in the reign of Aurungzeb, and the old building called Kadam Rasool is reported to contain the relics of the prophet commissioned from Mecca by one of the descendants of Mahomet. It is of course on this account highly venerated.

In this city the brethren took up their abode, with the hope of here establishing the first Christian church, which in the fulness of time should become the mother of thousands, and fill the length and breadth of the whole land.

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CHAPTER IV.

We may in this chapter commence our account of the actual labours of the Orissa missionaries. Hitherto all that has been done, however necessary, was merely preparatory; but now the actual struggle of heavenly light with heathen darkness is about to commence, and though few and feeble are the rays that we are called upon to contemplate which shine athwart the gloom profound, yet as the certain harbingers of a glorious day they must be interesting.

The study of the language in which the missionaries were to make known the everlasting gospel to the benighted Oriyas was of course their principal employment. Till they could speak to the people in their own tongue of the wonderful works and word of God, they were unto them but as barbarians. Their previous study of the Bengalee was, however, of essential service to the brethren; and this, with the assistance they had derived from the Oriya Pundit at Serampore, enabled them soon after their arrival to attempt saying something daily to those that called upon them at their houses, or that they could prevail upon to listen to them in their evening walks. It appears to have been their usual practice to go out in the evening, and address such groups of natives as they could collect, on the things which belong to their everlasting peace. Mr. Bampton's journal contains the translation of a short address, delivered to the natives, so soon after their landing in Orissa as the following May. In a letter to a friend this translation is introduced, with the following observations on their mode of proceeding. "We have the means of furnishing ourselves pretty largely with words, and as in conveying our ideas we can choose for ourselves, it is com-

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monly less difficult to make the natives understand us, than to know what they say in reply. However, we find our difficulties gradually giving way, and do something amongst the natives daily. I have composed a little address, and committed it to memory. The following is a translation of it, as it was delivered the first time:"

"I am come to show you the way of salvation. Salvation is deliverance from hell: hell is everlasting fire and brimstone. The holy Scriptures say, that all sinners will go to hell, and all men are sinners. But it is possible for us to be saved. Hear!—there is only one God; he loves all men; he loves Hindoos: He has a Son, whose name is Jesus Christ!—Jesus Christ was in the beginning with God, but God so loved the world, as to give his Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus Christ gave himself for our sins; he gave his life; and if we believe in him, his blood will cleanse us from all sin. This is the way of salvation, and there is no other way—no other Saviour. Acquaint yourselves with him and go to heaven." I commonly go out a little after five o'clock, (exposure to the sun earlier would be dangerous,) and get home again at seven, or a little later, during which time I speak to one or two groups of natives. I commonly collect them, by getting some one to read part of a tract, when the sight of a European commonly draws the people aside, who are walking about, till I am surrounded with perhaps from twenty to forty persons. After addressing these as well as I am able, if there be time I go to another spot, and collect another congregation in the same way. We sometimes push them a little on the absurdity of their idolatry, in private conversation at our own houses, but in public I think it is best to preach the gospel, and treat their deplorable errors with moderation."

In another letter, when referring to the subjects of their discourses, our brethren say:

"We have been to eight or ten villages in the neighbourhood, but the climate is very unfavourable to itineracy, and our stammering tongues are less intelligible abroad than at

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home. What we teach we trust you already know—There is one God, one true Incarnation, one Atonement. All are sinners: pooja, bathing, pilgrimages, &c. are of no benefit. Faith in Christ's death for sin, is the only means of pardon, peace, and future happiness. These are the constant subjects of our addresses. Christ's death for sin is acknowledged without a parallel among their ten incarnations and millions of debtas, and some have appeared struck with it. Oh, for conviction of sin, that would show the necessity and the value of the Saviour! We are not without hopes, that there are some reading the gospel, and inquiring into the truth of our divine religion."

Enemies to missionary exertions have loudly asserted that the intercourse of Christian missionaries with the people would awaken their prejudices; excite their disaffection and thus endanger the British sway. Nothing surely can be farther from the truth; speculation and controversy in religious matters is their chief entertainment—the never ending subject of debate, and grand source of honour at all their festivals private or public. For this purpose their sages have in every age travelled far and wide, and beneath their disputations, systems have arisen and fallen in endless succession. So that although they have preserved some strong outlines of the same religion from age to age, yet the modes and circumstances of it, and even the objects of worship have frequently been changed. Nor do the people mind who it is that objects, opposes, or ridicules, whether their own sacred Brahmun, or the polluted mussulman and Christian. So long as force is not employed, any arguments may be advanced; and the people will enjoy the triumph as much when a Brahmun falls as when the Christian is foiled. Individuals may feel more when their peculiar interests are affected, if for instance, any member of the family should renounce Hindooism and become a Christian or mussulman; but as for any thing like being moved as a body there is not, nor has there ever been any symptom of it. Mussulmans have long been zealously engaged, and often successfully, in gaining converts from among the

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Hindoos, and we never hear any objection against their exertions. There is, therefore, too much reason to fear that the enemies of missions are so because they are enemies to Christianity; because they feel its influence to be a standing reproof to their unholy conduct, not that they are concerned for the welfare of the Hindoos or the safety of the state.

The writer of these remarks, in common with his colleagues, has preached for several years beneath the walls of the great temple of Jugurnath, and at the fairs, markets, festivals and villages throughout the country, and has never seen the least commotion unfavourable to the peace of society or the safety of the British rule occasioned by his exertions. Opponents to the spread of the gospel must find some more solid objection than the foregoing to missionary efforts, or they will only expose themselves to the contempt of every man in the least acquainted with the Hindoo character.

Another mode adopted by the brethren for the communication of divine knowledge, has been the distribution of religious tracts, and the circulation of the Scriptures. Previously to their departure from Calcutta, they were provided with a considerable quantity of tracts and copies of the sacred writings for distribution. From Serampore they received a thousand gospels and epistles in Oriya, and five hundred tracts. "Thus," Mr. Peggs observes, "we go forth bearing precious seed: may we return bringing our sheaves with us."

"Almost every day presents opportunities for giving away tracts or Scriptures. By travelling, by friends at Pooree, Balasore, &c. a pretty extensive circulation may be effected; but in addition to the settled inhabitants of the country, there are myriads of pilgrims continually passing and repassing who, furnished with the Scriptures here in Bengalee, Hindoosthanee, Napaulese, &c. may carry them to the very confines of India."

Various statements, illustrative of the readiness, or even desire of the natives, to receive tracts, are contained in the journals or letters of our friends. Mrs. Bampton observes,

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"They seem very anxious for books, for some reason or other; but we need the influence of the Spirit to breathe on these dry bones." Mr. Bampton writes, "Sometimes most of the people appear serious; sometimes a number of them laugh, whilst others shake their heads at what they hear, and look very grave. Not long ago, I got a native doctor to give me four pages of Oriya poetry for one of my tracts, and he came the next day to have some of it explained, which he did not understand. The people have lately manifested, I think, a greater disposition to receive tracts than they did. I seldom give them unless they ask for them, and not then, if they read badly. Last night an old man came up after I had addressed a group, with an appearance of great levity. I told him his teeth were gone; his eyes bad, and he would soon die, so that he should think about a future state. At this he looked much more grave, and I left him to pray for a blessing upon our labours at the monthly missionary prayer meeting, to which we always attend."

In another part of his journal, Mr. Bampton observes, "The people manifested a greater anxiety than usual for books. My health was good, and I chiefly felt a want of gratitude. The next day when I was out, the people frequently stopped me to ask for tracts. That evening I had a large number of hearers."

Mr. Peggs, alluding to this subject and to some inquirers who had visited them, writes, "They thought it strange to have books given them, so little do they know of the benevolence which is planting the wilderness with the plant of renown. These distributions, we trust, will prepare our way, when we are able to itinerate, and I have adopted the plan of keeping an account of the persons' names, and the books given."

Their intercourse with the natives is not confined to their preaching excursions, but they have frequent opportunities of communicating religious instruction to them in private. They write—"Many natives have called upon us, from one motive and another, to whom we have talked, given

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tracts, &c., as circumstances determined; perhaps we have had a thousand interviews of this nature since our arrival. Inquirers from a distance of twelve, twenty, or twenty-four miles, come to see the new padries, and hear about this new religion. While I am writing, my servant Abraham, whom you know, is addressing in Hindoosthanee six men from Khurda, between twenty and thirty miles off. I have had a long conversation with them, and am going to send them away, with two tracts and a gospel of Matthew."

The education of native youth in the great truths of Christianity and the furnishing of them with correct ideas respecting the grand outlines of Natural Philosophy, particularly, astronomy and geography, are doubtless important auxiliaries to the conversion of the Hindoos; yet it is to be questioned whether too much has not been expected from them. The efforts which the author of these remarks has made in behalf of the education of the natives, will, it is hoped, effectually shield him from the charge of being inimical to the cause, yet as the result of his own experience, he is constrained to record his opinion that much of the time of missionaries ought not to be employed in this work. If private Christians, who have sufficient property to defray their own expenses, would consent to take up their abode in heathen countries, and consecrate their time and talents to the advancement of native education, much good might be anticipated from their labours. And the author would urge it upon the consciences of such Christians whether they are not called upon, thus to live to Christ. But for missionaries, few in number as they are, to forsake the work for which Christ sent them forth, viz. the "preaching of the gospel to every creature," to superintend schools, appears to him an act of unfaithfulness to the Lord of the harvest, who has in every age been pleased by the foolishness of preaching to save them that believe.*

* The narrator would bear his cheerful testimony to the great good which has been effected through the medium of the English language in several of the mission schools in Calcutta. And the time appears

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The brethren at Cuttack soon endeavoured to establish schools under the charge of heathen masters, (the only plan that can be adopted to any extent till Christian teachers can be obtained,) and their colleagues have continued the system till the present time. For some years past, however, the superintendance of these schools has devolved almost entirely upon the missionaries' wives.

Our friends also were very desirous of promoting female education, observing that a school for girls did not exist throughout the whole of the province. In reference to schools, they write, "We have now three Oriya schools for boys and girls, and one for adults, a Hindoosthanee, and an English school. These contain about one hundred and twenty children. We fear you will think the number small, but we have not yet Lancastrian tables, nor English funds to promote education, as we wish and hope to see it promoted. We in general have an eye over these schools daily, and the first day in the month we have a public examination of the three former, and the Hindoosthanee, at our own bungalows, when the masters are paid, and the children rewarded. We hope the gospels, which we have introduced, will be useful."

When the missionaries commenced the system of examining the children, it appeared likely that they would have to encounter serious difficulties, but these vanished almost unexpectedly. Alluding to this subject, Mr. Peggs writes under date of October 5, 1822:

"On the first of this month we commenced the practice of assembling the children of our native schools monthly at each others bungalow. You would have been much gratified to see between fifty and sixty children in brother B's. veranda, undergoing their examinations by ourselves, our dear partners, and our servant Abraham, who now studies, and speaks Oriya. But I must inform you we had

to be at hand when the same means might be employed with effect in Orissa, could Christians be persuaded to act upon the hint above suggested.

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considerable difficulty in dissipating the fear of both parents and children, for some rumours were in circulation that we should take the children to Calcutta, and make Christians of them, give them victuals, or in some way, take away their cast. Judge then our agreeable surprise, when despairing of the children coming that morning, and consulting the best means of treating the prejudices of the people, we were told some boys were come, and when in a few minutes most of the children from the three schools, with their masters appeared. Thus we hope after many discouragements, that God may as suddenly, as pleasingly, and as plentifully, pour down 'the Spirit from on high, and make the forest a fruitful field.'"

Another department of labour in which our brethren engaged was preaching to European gentlemen, (the servants of the Honourable East India Company,) and their descendants, Portuguese and others. Of this latter class it may be emphatically said, "That no man cared for their souls." Ignorance, depravity, and profaneness characterised them to a dreadful extent, nor was there any prospect of their improvement till the missionaries settled at Cuttack.

A few extracts from journals kept by our brethren may perhaps be interesting and serve to illustrate the nature of their work.

Bampton. I do not know that I have pointedly ridiculed Jugurnath more than once, and then, whilst I was reading to a considerable number of people, a devotee came and pulled one and another, endeavouring to disperse the company. On inquiring who he was, the people said a voishna. On my desiring him to be called, he came forward with an aspect of opposition, when I took out my watch, and exhibiting the case, asked him what it was; he said silver; I then showed him the seal, with, 'What is it?' and he replied gold; next I took a sort of round rule out of a man's hand, and asked the voishna, what is this? To which he answered, wood. I lastly inquired, what is Jugurnath? At this a number of the people laughed, and he laughed too.

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Not long since, I had a very animated conversation with a Bengalee man, who, I soon found, spoke English pretty well. He had previously fallen in with brother Peggs, and he told both of us, that he had read the Scriptures, and thought Christianity would be very good, if it were not for the ceremonies of baptism and the Lord's supper. He objects that their worship is ceremonious, and ours so far resembles it. During the day my pundit wanted me to intercede with the collector to get one of his relations a place in an idol's temple!!!

On the 18th one man at a god-hut wanted to dispute, but we could not understand one another well enough. Another said he would come to my house if I would give him any thing; and on my refusing to do any thing but show him the way to heaven, he said he would not come. The people are great worshippers of mammon, so much so, that when they come to talk with us, though we pay them every attention, we suspect that their motives are secular. They have a notion that we are the spiritual guides of the gentlemen in office, and that we must needs have great influence with them, and this supposed influence a number want us to exert in their favour.

Several boys were anxious for tracts, and to a few who could read pretty well, I gave some; but it is a rule with me, never to give a book unless I have reason to think the person reads well enough to understand it.

12. Lord's day. A man who had heard me several times came home with me to see family worship. After this time I was kept at home about a fortnight, being seized first with a pleurisy, and when recovering from that, a long continued pain in my face produced a fever, which considerably weakened me.

26. Set out again amongst the people; addressed a few in the Bazar, and talked with two who came to the house.

On the 27th one man heard me repeat my address twice, and when I concluded, said, pensively, "very well sir." It is pretty manifest that several of them will be inclined to dispute when we can understand them.

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June 4. I went to a village, and saw before I got home again, as many as twelve human sculls. On the dry bed of the river, I saw many human bones, and two almost entire skeletons.

5. In the morning I had many hearers and freedom in addressing them. One man inquired about the money connected with believing, I replied, that he would soon die and if he went to hell his money would be of no use to him. I think he felt it.

7. I went to the town in the morning, and was very uncomfortable in attempting to deliver a new address. I was very much depressed, and unfit for every thing during the day. At night I was not out.

11. I was out twice, better in health, had liberty in mixing together, as it suited my purpose, two precomposed addresses, and adding some extemporaneous matter. Appearances are little in our favour, and I felt some discouragement to day from our pundit, inquiring, who regarded us; and assuring us that we should labour in vain. But happily for us, he is not a prophet, and I hope he may live to speak in a lower tone.

17. In the evening I was desirous of arresting the attention of five or six men, who looked like Brahmuns, but they would not stop. However I was soon surrounded by many people, and found them unusually inquisitive. Some said that we were God, conformably to their own notions. But I replied that God was holy, and we were sinners. They asked about our way of worship, and I attempted to make them acquainted with the mediation of Christ. The manner of Christ's appearance was inquired about, and they were told that he appeared as a man; this is a question that has been asked several times. This day I called at the school twice.

21. Was a great day at Pooree, (the town in which Jugurnath's temple stands,) the morning was rainy, but in the evening we went to see the day celebrated at home; and the poor people seem to play at worshipping the idol. Several rough made cars were to be seen about the town, one

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in particular would have disgraced the taste and skill of half a dozen English children; it was a mere compound of sticks and dirty rags. There was a deal of noise about the largest in which I saw the image placed. At this place I managed to give away two or three tracts; and going to another car, where the people were still, I had the opportunity of addressing a considerable number. After this I was invited by a man who knew me, to visit his sick brother. I did so, and found the poor man apparently hastening to the grave with a consumption; I felt myself incapable of doing any thing for him, except giving him a rupee, and directing his attention to the Saviour. I was told that he died a few days afterwards.

24th. Out in the morning; unwell all day. Saw an old priest at an idol-hut offer milk and fruit to the different images very devoutly. After which he bowed himself before the door many times in the following manner: first he kneeled down on one knee, then bent his body, so as for his mouth nearly to touch the ground; then he kneeled on the other knee, and repeated the same act: this he did perhaps twelve times. Afterwards he went into the contemptible hut, (temple I will not say,) and began to read aloud some old paper, but was interrupted by a quarrel between himself and some of his companions. When I passed the place earlier in the morning, he was dancing with a soldier's hat on, and I think a sword in his hand, before his paltry car of Jugurnath.

July 26. Went out of the town a way I had never been before, thought it the pleasantest prospect about Cuttack. On one side of the road is the river, and on the other a great number of fine trees. The trees and verdure look well beyond the river, and one way the view is enlivened with the distant appearance of the hills. In addition to all these recommendations, I found reason to think that it would be a good place for meeting with the people, as many go in the morning to bathe in the river. This day I insisted upon Christianity being divine from the holiness of it, and tried to show the contrary with respect to their religion. Some

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of them objected that I had seen but little of their shasters. I then showed them a little of my pencil case, but they saw enough to pronounce it silver, and I believe they have sense enough to make the application.

Peggs. July 28. Lord's day. This afternoon commenced the practise of addressing the poor beggars who come for relief; having fixed four o'clock for the time of their coming. Some truly miserable objects appear entirely dependent on the scanty pittance obtained from the humane. Spoke for nearly twenty minutes from John iii. 16, my first sermon in Oriya.

August 2. Going to see about the school room in the Telinga Bazar. I was so struck with the thundering noise of the poojah (worship,) at an adjacent temple of Seeta Ram, that I determined to be an eye witness of it. The noise had something commanding, but the prostration of the worshippers was very affecting. Desiring to speak, one of the Brahmuns ordered the noise to cease, and pointing to the idol, I sat down and spoke as fully of the occasion of my coming from England as I could. With much eagerness the people received the tracts I had to distribute, and not having sufficient, I intimated I would come again next evening. When shall idolatrous worship in eternal silence give place to the true worship of God!

Bampton. August 8. Spent the evening in visiting brother P. and two other persons. I was pleased with the disposition of one to talk about the Bible. The other informed me, that a native had been to the office in which he is employed, and wished to know particularly why we established schools, for he viewed the measure with suspicion. Our friend replied, that it was a mere charitable attempt to furnish those with learning who would not otherwise obtain it, and the inquirer seemed satisfied.

Peggs. August 17. Mournful day. About a quarter before nine o'clock this morning, we saw our dear little Fanny close her mortal course.—How short thy mission to the heathen—but surely not in vain! When we found she was gone, we went into our own room, (she expired on the

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sofa in the hall,) and with many tears commended ourselves to our heavenly Father, praying that this afflictive providence might be overruled for good. Brother B. was very helpful in making arrangements for the funeral. The collector, when he sent the key of the burying ground, begged to express his sincere regret for the occasion which required it.

Abraham brought three or four people from a distance, to whom, after he had talked much, I spoke, and gave away a gospel. Matthew Henry says, "Weeping must not hinder sowing."

August 18. Lord's day. Between six and seven this morning, we left the house with the corpse of our little dear for its interment in the English burying ground. It is a retired, shady, gloomy spot, surrounded with a wall, near the Mahanuddy river. Four of the Christian soldiers of the band carried the coffin, with bandages as in England, and some of our Portuguese friends attended from the sympathy they felt for us. Brother B. spoke with much affection, and with many tears. Affecting scene, thus to see "the desire of our eyes taken away with a stroke," and amidst strangers and idolaters too; but as we used to sing when nursing her,

"Good when he gives, supremely good,
Nor less when he denies;
E'en crosses from his gracious hands
Are blessings in disguise!"

September 2. Eight persons from a distance of twelve koss (about twenty-four miles,) came, to whom I spoke with much liberty, and gave tracts and a gospel.—Thus God sends to me when I cannot get out. Commenced our school in the Military Bazar, the first fruit of which is the removal of an idol from the school room.

September 12. Heard from Serampore. Brother Ward in a letter says, "Oh my dear brethren, pray for us: let us pray for one another—our salvation is near—the prize is in view. Harle's last words were, 'All is well.' Krishnoo

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said, 'Happy, happy.' Let us leave success, as it respects our private interest, and let us live for Christ; and live as doing his work, or as doers of his work: making our happiness to arise out of pleasing him. Oh! to be looking for, and hastening to (running towards it as a prize,) the coming of the day of the Lord."

September 21. To-day a man who has called several times, said he wished to be a disciple of Christ. The declaration produced a feeling unknown but to a missionary. I called him in and talked to him of Christ's death and its fruits; baptism; the Lord's supper; that all Christians were of the same cast, &c. He said he would read the gospel again, and bring another person who had the same thoughts as himself.

September 27. Breakfasted with a friend, and from his compound we all had a good view of the multitudes assembled to cast all their various devices into the Mahanuddy, and thus to terminate this foolish idolatrous ceremony. When I returned, twelve or fourteen persons came for books, some were exceedingly unruly; others so much disposed to worship a little image of Jugurnath, lately given me by the collector, that I put it out of the study; (stupid creatures!) a few however stopped, with whom I conversed and prayed. One man said he had had a gospel twenty-one days, that for twelve he had left his poojah, snan, and idols, and that he wished to be a Christian. I explained to him the nature of Christianity, and desired him to come again to-morrow. I fear poverty had some influence on these professions; surely all will not fail. Found few at the school; how dissipating these anti-Christian festivals!

28th. The pundit went for some water, but came away without it, as the gardener being at his dinner must not rise till he has finished, unless he will go without a part of it. I ridiculed the absurdity of his shasters as opposed to reason and general happiness.

Bampton. September 13. Going out at night, met five stranger Brahmuns in the yard, and spent some time with

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them. They took books and freely ridiculed their gods. Their visit shortened my journey, but I had an opportunity of doing a little from home.

15th. Lord's day; in the morning I was visited by five men, some of whom a servant told me were zemindars. In the afternoon an intelligent man called, who appeared to have read our books with some attention, as he was acquainted with their contents. In the Bazar in the evening a man started it as a difficulty, that we called Christ the Son of God, though we maintain that God is an invisible spirit. He also inquired about the place where Jesus Christ lived.

17th. Visited the schools. At this visit I put John's gospel into the hands of three boys in one of the schools, with a mixture of hope and fear, as it was treading upon untried ground, but happily the books have now been used four or five days, and I have not heard of any bad consequences likely to result. In the last school, I had, at the master's request, to contradict a report similar to one circulated about another school some time ago, (viz.) that we should take the children away to Calcutta. I said that the report was false and made ignorantly, and the declaration seemed to satisfy both the children and bystanders. This evening I engaged in a conversation which has been already mentioned in a letter to brother Smith, and when I got home, those composing the adult school expressed a wish for some fruit and flowers, to make a sort of sacrifice connected with the school, but I told them that God was a spirit and did not want what they were desirous of offering—that he gave me every thing, and wanted nothing of mine but my heart, and he wanted theirs also.

Peggs. October 3d. Saw with pleasure twenty natives in my study to whom I endeavoured to speak of the true aubatar, or incarnation. May the word not 'return void.'

13th. Lord's day. Two natives at family worship, interested me much by their inquiries and attention. Addressed the beggars from the parable of the prodigal son,

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and afterwards spoke from it in English. Congregation rather more encouraging.

Bampton. October 2nd. The man who teaches our evening school, wants employment on days too, and this evening he received encouragement to hope that he may be employed if he can get twenty girls. We are frequently visited by men who have schools, and wish us to adopt them, because they expect that we should give more than they can get by pay scholars. I have lately sounded two or three of them on the subject of giving them a small allowance, on condition of their teaching their own children to read the Scriptures; there is some reason to hope that this may succeed. One man actually requested a gospel that I might hear the children read in it the first time I went to his school.

3d. Yesterday an ignorant Brahmun came, introduced by one of his friends, and stated that he wanted a little learning. I readily directed him to one of our schools; but I was told that he had another request to make, that was, two pice, or about a penny a day to find him food. After consulting brother Peggs, it was agreed that he should have it for a while; he attended and then was found by our pundit, to whom it seems he is by marriage related. The pundit not only thinks it beneath Brahminical dignity to be taught by a soodra, but also urges that the master is not competent to teach him the language with propriety, and he offers to teach him gratis if we will allow him what we promised at the school. Brother P. has objections, and the matter remains undecided.

6th. A man called who professed the utmost contempt for idols, and a regard to Jesus Christ. I cautioned him against saying what he did not think and feel, telling him that time would prove whether he was sincere or not, and that if he were, he would unite with us, when all his connexions would despise him; he laughed heartily at my account of the treatment he would meet with. But alas! his motive appeared before he went away; he wished to marry his daughter, and he wanted me to help him bear the expense.

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25th. Saw the last of Rabuna: the festival of the ten-headed giant, sovereign of Ceylon. Saw too the same evening a poor deluded devotee, who had held up one of his hands until it was quite fixed perpendicularly from his shoulder; his hand was closed with the thumb between two fingers, and all the nails about two inches long; the sight was really shocking. Brother Peggs and I afterwards by moonlight, went to see a procession of Doorga's on its way to the river, where we witnessed indecencies that must not be described—indecency more indecent than I suppose the most licentious in England would think possible. It would be indeed a shame to speak of what is done by them in public. Who can wonder at Hindoo depravity!

26th. I always talk to, and relieve twenty or thirty beggars every Saturday, most of them, particularly the lepers, very pitiable objects; sometimes mere religious beggars present themselves, but if they seem able to work, I never give them any thing. To day I had nine of this sort. At night I met a fine boy, ten years old, who had spent three months in coming from Nepal, without any relatives, to see Jugurnath. As he and I understood one another very imperfectly, I took him to Mr. Peggs that he might be talked to by his servant Abraham. Abraham was not at home, and the poor boy did not like for me to leave him; he seemed afraid of being in some way entrapped; he seemed an interesting youth, and he told me the circumstances of his friends were respectable.

28th. I saw a man pay so much respect to Jugurnath's picture which is printed on most of our tracts that I tore it to pieces.

Peggs. November 3. Lord's day. Enjoyed much liberty on the nature of faith from 'Hast thou faith?' Brother B. administered the Lord's Supper. Going into the town I saw half a dozen large monkeys, which one acknowledged they worshipped. Their agility in leaping from place to place was surprising. I observed one with its cub, when jumping down from a wall and then leaping

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upon a hut, with one leg preserving its young from falling. The people smiled at their antics, but I was too much affected with the ignorance of these idolaters to do the same. Finding them noisy and captious, I left them. At another place a person who spoke English addressed me. He said a gentleman some years since told him, that in one hundred years people would see, and he thought it was coming to pass.

November 4th. Coming from the Telinga Bazar school, I saw a number of persons returning from Pooree; several had the Maha presaud, (or holy food.) One had as much as he could carry in two large parcels by a bamboo on his shoulders. I prevailed upon a person of the company to go home with me, and gave him Matthew's gospel. At the missionary prayer meeting read an interesting letter from the South Sea Island. Oh! for the same spirit of grace in these idolatrous regions.

November 7th. Met an old man, and I suppose his wife, bringing Maha presaud. I took the vessel and looked at it; it appeared nothing but rice and spices in a liquid state; a man near took a little and put it to his mouth, attended with signs. I gave a tract to a young man, who appeared to be accompanying them.

November 26th. A poor countryman and a Hindoo Padrie, a Seik, called. The former heard the word with much attention, and received a gospel. The other declared his contempt of idols, but was staggered at Christians eating meat. I endeavoured to reply to his scruples, and encouraged him to seek the knowledge of that atonement which he needed to enjoy God's favour.

Bampton. November 27th. Visited the schools twice, and spoke a little to the people two or three times: once, in a very abandoned part of the town, and once within the confines of a temple.

Peggs. November 19th. Felt my mind drawn out to take an excursion on the other side of the river. Being a pleasant day, I set out between three and four in the afternoon, and after riding through two pieces of water, left the

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horse and took a boat, which brought me to a village opposite the fort named Chausapura. About twenty pilgrims were returning from Pooree, and double that number were in a boat going thither. I found some difficulty in commanding attention to the word, every thing being so new; people frequently interrupting a discourse very abruptly. Gave a gospel and two or three tracts. An old mussulman was very talkative and attentive, accompanying me to the river's side.

November 20th. Nine men called to day, to whom I declared the gospel. Saw a man whose hands and nose had been cut off by the Mahrattas for thieving.

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CHAPTER V.

Encouraged by the prospect of receiving further missionary strength from England, the brethren at Cuttack felt the propriety of establishing a second station. There were at that time three important places to which their attention was directed, viz. Midnapore, Balasore and Pooree. To the first of these places they had been invited by the Serampore missionaries, who formerly occupied the station. They also offered the brethren a house which their missionaries had inhabited. Balasore was the station at which Mr. Peters laboured with some good degree of success. But after considerable discussion, and having consulted their experienced friends at Serampore, they resolved upon attempting to form their second station at Pooree; the site of the great temple of the celebrated Jugurnath.

It may be remembered by many, that when that distinguished friend of India, Buchanan, had witnessed the abominable idolatries perpetrated at Jugurnath, he afterwards observed, 'From an eminence on the pleasant banks of the Chilka lake (where no human bones are seen,) I had a view of the lofty tower of Jugurnath far remote, and while I viewed it, its abominations came to mind. It was the morning of the Sabbath. Ruminating long on the wide extended empire of Moloch, in the heathen world, I cherished in my thoughts the design of some Christian institution, which, being fostered by Britain, my native country, might gradually undermine this baneful idolatry, and put out the memory of it forever.' When (says the report of the committee,) the members of this society first read these observations, little did they imagine that ten years after the date of those remarks, a society would spring up,

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among themselves which should be so honoured as to be allowed to fix the first Christian missionary beside the infamous temple whose idolatries Buchanan deplored.

It may not be improper to introduce in this place the following account of this celebrated emporium of idolatry, which was drawn up by the author and published in a respectable periodical in Calcutta.

Juguturunath, Jugurnath, or Jugunnath, (viz. Lord of the world,) is the name of the most celebrated idol in India. He is said to be an incarnation of Vishnoo, or Daru Bruhma, literally "wooden god," but meaning god who has revealed himself in a body of wood. There are a great many images of this god, set up in different parts of India; but the one established at Pooree in Orissa is the principal, and by far the most venerated.

The origin of this idol is by the natives ascribed to Maha Raj Indradumana. This pious prince had been induced to set out from his own dominions in Hindoostan, upon a pilgrimage to a famous image of Nilu Madhuba, situated on the Nili Giri, or blue hills of Orissa; but just before he reached the spot, the image suddenly disappeared from the sight of mortals. The prince was inconsolable at being thwarted in his pious designs of adoring the sacred image, when behold Vishnoo appeared to him in a dream, and consoled him with a promise of soon re-appearing in a form which should be celebrated far and wide throughout the Calee-joog. The prince, resting on this promise, waited at Pooree for the advent of the new Abatar; at length, one propitious morn his attendant Brahmuns brought the welcome intelligence, that a most wonderful tree was making its way over the sea towards Swerga Dwar; and that this could be no other than the new incarnation, as it was accompanied by the sacred insignia of Vishnoo, the *chockra*, *padma*, *concha*, and the *godā*.

Indradumana, filled with joy, hastened to the spot, and most devoutly embraced the sacred log. A cloth of gold was then thrown over it, and immense sums distributed to the holy Brahmuns in attendance. The prince then by his

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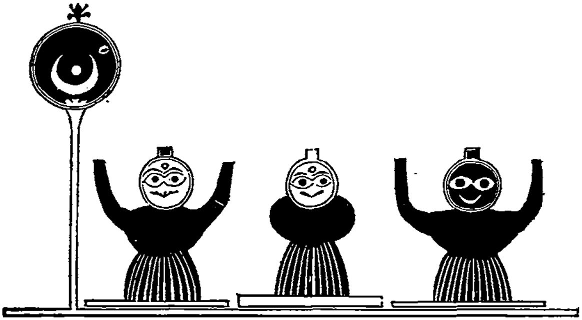
pious supplications obtained the aid of Vishwakurma, the architect of the gods, who with one blow of his wonder-working axe formed the block into the *chatoor moorti*, or four-fold image, as represented below.



A temple was then built, and the images set up with great pomp and expense. The gods and goddesses all came down to worship them; a number of rites and ceremonies were decreed, and from that time to this, Jugurnath has maintained his pre-eminence among the gods of India.

Of the twelve annual festivals which are celebrated at Pooroosootama, the proper name of Pooree, the Ruth Juttra is by far the most important. The drawing which accompanies this volume furnishes an interesting representation of the commencement of this festival, and the remarks which follow are intended still further to explain or illustrate the principal objects presented to our view in the plate.

The building immediately over No. 1. is a *Muth*, or Hindoo monastry, belonging to the Ramanuja sect of Voishnobs. Most of the buildings, which line the principal street of Pooree, are establishments of a similar kind. These establishments tend greatly to keep up the celebrity of Jugurnath, as most of them are devoted to him, and interested in drawing pilgrims to his shrine. They are

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generally liberally endowed, and many of them are *very* rich. Within their cloisters, the most learned professors of Hindoo mythology are found, and to see and converse with them must with the pundits of other countries be as much an object of desire as a sight of Jugurnath himself: indeed, it is difficult to account for the visits to Pooree, of many learned men who despise the popular idolatry, but on this ground. Disputation with pundits of other parts of India has ever been a favourite pursuit with Hindoos, and their history furnishes us with many accounts of the travels of their ancient sages for this purpose, such for instance as the sages Sunkara, Ramanuja, Choitun, &c. who are said to have disputed with and overcome the professors of every opposing sect.

It may be observed respecting the mahant or gooroo of the *Muth* in the plate, that when the late excellent Mr. Harington visited Pooree, just before he left India, the mahant called upon him. He is a venerable old man, with grey hairs, and on that occasion appeared leaning upon two of his favourite disciples. In reply to some questions respecting the connexion of government with Jugurnath, and the abolition of the pilgrim tax, he said, "that Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the Honourable Company to destroy all the holiness they had acquired by leaving him to himself." It should, however, be remarked, that while such interested characters as pundas and gooroos wish for the continuance of the tax, its abolition would, with the people in general, be an extremely popular measure.

No. 2. in the plate directs our attention to the "mighty Pagod." Here "the Lord of the world," impiously so called, has for successive ages established his destructive sway. Here, from generation to generation, myriads of human beings have fallen victims to his impious domination, and whitened with their bones the horrid plain where he dwells. Hither, in obedience to the mandates of his

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priests, they have bent their fainting, wearied steps, and dropt and died unpitied and unknown. This far-famed temple is said to have been built in A. D. 1198, by Rajah Anunga Bhim Daib, under the superintendance of his minister Bajpoi, at a cost of from 40 to 50 lakhs of rupees. The principal tower is supposed to be 184 feet high, and upwards of 28 feet wide within the walls. It is surrounded by a stone wall 20 feet high, and nearly 650 feet square. Within this inclosure are upwards of 50 smaller temples, devoted to the various gods of India. The walls of these temples, and especially of the great temple, are covered with the most filthy representations in durable and massive sculpture; and from fragments on the outer walls, it is probable they were once thus disgraced also. These obscene figures and emblems are a very common appendage to the temples in Orissa. Witness the Black Pagoda, the temples at Jajipoor, and a new temple now building, dedicated to Jugurnath, at Rhumba, on the side of the Chilka Lake. But they abound all over the province; and in Pooree itself, it is easy to point out as much evidence of the above assertion as any man will feel disposed to contemplate.

The land within 10 miles, or according to some accounts 10 *koss*, of this temple is holy, and denominated the Shree Kshetra; and to die within its limits is considered a sure passport to eternal bliss. Upwards of 3,000 families of priests and other servants of the idol are supported directly by this temple, while about 15,000 of the inhabitants of Pooree are supposed directly or indirectly to profit by it. Among other servants of the idol in this temple are 300 or 400 families of cooks, to prepare the idol's food, called muhaprasad, or "great favour;" and 120 dancing girls, prostitutes of course, to dance before the gods.

No. 3. may guide the eye to the principal gate of the temple, called Singha-dwara, (or "the Lion gate.") By this gateway the pilgrims enter when they go to worship the idol. There are three other entrances, one on each side of the square, but they are comparatively little fre-

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quented. At each of these gates is placed a number of *seapoys* or *burkandasses* belonging to the government, for the purpose of keeping off intruders and guarding the sacred idols. There is moreover a stone pavement, perhaps 15 feet wide, before the Singha-dwara, on which no polluted Christian, or mussulman, or even a Hindoo of low caste, is permitted to set his foot.

No. 4. is placed beneath the beautiful column standing immediately opposite Singha-dwara. It is surmounted by an image of Aruna, or the dawn personified. This chaste specimen of Hindoo sculpture formerly occupied an appropriate place before the temple of the sun, or Black Pagoda. It was removed from thence, and placed where it now stands, by a wealthy inhabitant of Pooree.

Nos. 5, 6, and 7, point to the cars of Bullubhadra, Soobhudra, and Jugurnath. Bullubhudra (No. 5) is called the Burra Thakoor (or Great Lord,) and in several minor particulars enjoys the pre-eminence, such as having rather the largest car, standing nearest the temple, being first brought out, &c. But he does not receive a tythe of the adoration, that is paid to Jugurnath. The face of Bullubhadra is painted white. Soobhudra, the sister of Jugurnath, has the smallest car. She is made without arms, and is painted of a yellow colour. There is little notice taken of her by the majority of the worshippers. Jugurnath is painted black, with a red mouth, and red and white circles for his eyes. He is the great object of attraction. Some of the pilgrims say, that he is more vindictive than Bullubhudra; hence their extra endeavours to propitiate him and secure his favour.

All the idols are made of the *Nimb* tree, and it is probable that the mysterious deposit within them is the Salgram. Some indeed have supposed that it is a bone of Krishnu, and others have fancied that it is a box of quicksilver. The images are as ugly and as monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human figure does not extend below the bosom, and all the rest is a mere huge block of timber.

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Arms and feet they have properly none; but these appendages, made of gold, are supplied on state occasions.

All the images are profusely adorned with various kinds of ornaments, and their bodies are clothed with rich silks and shawls. These images are brought out of the temple on two occasions, viz. at the *Snan*, or Bathing festival, and at the *Ruth Jattra*, or Car festival. On the former occasion, they are placed on an elevated terrace to the east of the temple, within the sacred enclosure. Holy-water in brass lotas is brought in native pomp with music playing, and the sacred canopy preceding it; and then poured over the idols, which has the effect of obliterating the lineaments of their misshapen countenances. While this ceremony is performing, many of the most zealous devotees rush forward, and with their hands rub off the paint from the images, to smear on their bodies, and thus of course rapidly hasten on the work of spoliation. When the uncouth blocks are sufficiently saturated with the holy-water, they are dressed up in the most captivating style. The crafty Brahmuns so manage to adjust the ornaments, that the face of the idols is almost hidden, and their faded beauty is scarcely perceived. Thus they remain till evening, receiving the adoration of the gaping multitude, while the Brahmuns pocket the offerings of many a kind, which the zeal of the worshippers prompts them to bestow.

After this day's exhibition, the gods, (for gods they are, though subjected to "all the ills which flesh is heir to,") are reported ill until the Ruth Jattra; or in other words, they are kept secret, in order to be repainted, that they may appear with their freshest looks on that occasion.

In the mean time, the building of the new cars proceeds, urged on, we blush to say, by the numerous *chupprasses* under the superintendance of the civil authorities of the station. These cars are under the care of the British government, built new every year; and when the festival is over they become the property of the *pundas*, or priests of the idol, who break them up, and sell them for a considerable sum. The writer of these remarks paid five ru-

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pees for one wheel only of Jugurnath's car. Bullubbudra's car is 43 feet high, and has sixteen wheels. Jugurnath's car is 41 feet high, and has fourteen wheels.* Soobhudra's car is 40 feet high, and has fourteen wheels. The upper parts of these cars are covered with green, blue, red, yellow, and other gay coloured cloths, hung in strips fantastically arranged, and adorned with various devices, formed with silver spangles, &c. The tower of each car is surmounted by a globe and flag, while from various parts of it birds, monsters, and flags project, producing a picturesque effect. The platforms on which the idols sit enthroned are about ten or twelve feet from the ground. These are decorated with varied coloured shawls, and different figures of Hindoo mythology. Immense cables are manufactured, with which to tug the cars, and are fixed to the carriage part of the vehicles. As it has been observed respecting the wheels of the cars, they are extremely ponderous, and the rough spokes project from 1½ to two inches beyond the felloes, so that the poor wretches who may throw themselves under them are inevitably crushed to a horrid mass of flesh. Several such sacrifices have occurred to my knowledge within the last seven years; and on one occasion, particularly, I was coming up to Jugurnath's car, as it passed over the body of an up-country Brahmun. The entrails, blood, and brains of this infatuated victim were spirted about in every direction.

On the second day of the new moon in Asar (June or July,) the Ruth Jattra commences. The cars are the day previous arranged in front of the Singha-dwara, and purified for the reception of their holy burdens by various incantations and ceremonies. When the propitious hour arrives for the gods to take their annual ride, they are brought out of the temple—not with pomp and state, consistent with the divine honours they at other times receive —but as though they were the vilest dead dogs in creation;

* Some say that Jugurnath's car is the largest, and that it has sixteen wheels, while Bullubhudra's has but fourteen.

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some drag them, others push them, and with as little ceremony as can well be imagined, they are thus rocked along to the cars. Then, oh! what desecration ensues! a rope, yes a rope is twisted round the neck of the great Jugurnath, and what with some tugging above, and others shoving him below, he is constrained to ascend an inclined plane to his station on the car; then, however, as if to atone for the insult offered to his godship, the Brahmuns with the multitude prostrate themselves and worship him, while a shout, as of "the voice of many waters," shakes the earth, with "victory to Jugurnath our lord," (Jugurnath swamie ke joy.) The other idols are brought out in like manner. The Khoorda Rajah then sweeps the cars, and the purification process is completed, when suddenly a rush of some thousands of men, appointed to draw the car, who come jumping and shouting like so many wild infernals, announces, that the gods are about to commence their journey. They immediately seize the huge ropes, and range themselves in order; if peradventure any of them are found loitering by the way, a smart application of the ratan to their bare backs soon sends them to their posts. The scene now presents its most picturesque and animated appearance. The cars dressed in their gaudy colours, towering far above the vast wilderness of heads, have at a distance a very imposing air; while the loud sounds of idol music, the elephants of the gods and their worshippers stationed here and there, adorned with gay trappings, the vast numbers of devotees from the house tops and elevated verandahs of the adjacent houses, waving their *chowries*, and the various acts of adoration practised by the zealous worshippers accompanied by their loud acclamations, combine to give an air of state to the festival, and stamp its character as a worshipping assembly. Here and there a few Europeans are to be seen, some on their elephants, and others on horseback, witnessing the ceremonies. Some few are engaged in company with those who were once idolators, but now Christians, in distributing the words of eternal life to the thousands of eager applicants,

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who are perishing for lack of knowledge. But others (O that truth and fact did not oblige us to make the reflection!) are too closely connected with these idolatrous proceedings, and too deeply interested in the ungodly gains arising from them. Oh Britain! my country, my country! honoured as thou art for deeds of wisdom and benevolence far and wide, how is thy proud name tarnished by thy patronage of these obscene blasphemies, and how are thy sons dishonoured by their willing services to these abominations. When shall the time come, that thou shalt say of thy connexion with all these scenes of wickedness, "What have I to do any more with idols?" and of the price of the blood of both body and soul of thy subjects, "It is polluted."

The tremendous shouts of the men, and the hissing and the hooting of the women announce, that the cars are about to move. All seems infernal revelry, and involuntarily reminds one, that this is the triumph of hell over the fallen soul of man! Here satan seems to have carried his power to the utmost to insult the Majesty of heaven, and to laugh at the awful extent of his dominion over his deluded subjects. It is the very acme of his triumph. The object, which he has seduced the people to worship, is the ugliest and most senseless in creation; and the service, which under the name of divine worship, they pay to him, consists of the most lascivious gestures, and most obscene addresses. Buchanan in his Journal mentions these obscene songs and gestures, and the writer has heard and witnessed them many and many a time. Although it is a shame to speak of those things which are done by them, not in darkness, but in the open front of day, and that too before upwards of 200,000 people, men, women, and children, yet a partial exposure of these abominable songs may be perhaps necessary to their everlasting suppression, as well as to give an idea of the moral degradation of the people who can listen to them with such evident delight. In the repetition of these songs, the speaker steps forward to the extreme verge of the platform, and addresses the crowd in boisterous lan-

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guage; he has usually a long wand in his hand, with which he makes the action to accompany the words, so that his meaning is often understood where his voice does not reach; and occasionally some half dozen of obscene Brahmuns fall pell mell upon each other close under the nose of the idol, and repeat the filthy pantomime.

The number of pilgrims which attend the festival, depends greatly on the time in which it occurs. Whenever there are two new moons in the month of Asar, it is said, that a new image of Jugurnath is made, and a much larger attendance is expected. In the year 1825, it is calculated, that not less than two and a half lacs were present. The writer of this article attended on that occasion, and witnessed such scenes of cruelty and misery, as no time can ever obliterate from his memory. In one small space of ground (about an acre,) he with a beloved colleague, now no more, counted upwards of 140 dead bodies, and in another place 90: the latter especially were exposed close by the high way, on each side of it, naked, swollen, and putrefying in the open face of day; while the numbers, which might be seen in other places, and on the road-side, many koss from Pooree, defied calculation.

Were I to detail facts which came under my observation, of husbands losing their wives, wives their husbands, children their parents, and parents their children, I could almost fill a volume; let it suffice to quote the concluding language of a journal written on that occasion:—"We have relieved many a child of misery by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a heart-rending scene we have been called to witness where we could afford no relief;—many poor creatures we have dismissed with partial assistance, under a full persuasion they would soon want again and die: and many a scene of death have we endured; and turned away with a heavy overflowing heart from many a dying fellow-creature, without God and without hope, the victims of this wretched superstition."

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The same wretchedness and mortality annually occur, but I have not since that awful year witnessed them to the same extent. There is now a large hospital built for the accommodation of the sick, and the dead are more decently disposed of, at least those which die in the hospital; yet much improvement might be made in this respect. Misery and death to a great extent, however, must necessarily result from this festival. The long, wearying journeys of the pilgrims, the scantiness and badness of their food, the exposure and excitement to which they are subject; the polluted effluvia arising from the numerous putrefying corpses scattered here and there; connected with the unwholesomeness of the place, which from the peculiar habits of the people, is during the Jattra a mere mass of filth, must induce disease and wretchedness, which very often end in death.

Perhaps I cannot do better than conclude this account with furnishing a few particulars drawn up by a Brahmun, now a Christian, and another native, a writer, since dead. There is probably more truth in this simple statement than in any offered to the public.

"In Orissa, having cut down the Nimb-pita tree, they (the Brahmuns and workmen,) by manual labour form it into an image. Then they paint it into the resemblance of a (human) picture, with vermilion, yellow, black, white, and green colours. Thus making it with their hands, they anoint it with various kinds of perfumes and sandal-wood, and adorn it with flowers and leaves; after which, placing it in a stone temple, they serve and adore it."

"About 630 years ago, Anunga Bhim Daib, Raja of Orissa, built the first temple, at an expense of from forty to fifty lacks of rupees. Then the Brahmuns with various *muntras* from the Veds consecrated the images. They made a representation of the lotus flower on the back of the three *moortis*, under which is an excavation with a door. Having brought from the Gangootree river, at the bottom of the Chitrakote mountain, three round stones (the Salgrama,) they designate them Sila Vishnoo. Then within

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the images they place them under the lotus, which they paint; they lock the door, and adorning the image with various coloured cloths, they worship it as Sila Vishnoo. From that time to this, they have cut down the *nimb* tree, and made and worshipped this image fifty or one hundred times, or it may be oftener. But the old images, having been thrown out (in the temple yard,) from the operation of wind and rain became rotten. But the stone they call Sila Vishnoo, with great secrecy, no one seeing it, they take from the old wood and place in the new. They then falsely assert that he who effects this removal dies. The Raja sometimes begs the old block, and taking it away, places in it the Salgram, and worships it.

"At this present time, in consequence of the power of the English extending through numerous countries, many causes of alarm are suppressed. On this account the pundas spread themselves through different parts for the purpose of collecting pilgrims. Having arrived at their respective stations, they repair to people's houses, and compel them to eat Mahaprasad (Jugurnath's food,) and by much flattery, induce them to receive various kinds of cakes. Having furnished themselves with strips of cloth, which have touched the sacred limbs of Jugurnath, they suspend them round their necks, saying, 'See you are highly favoured! sitting in your houses you have obtained these precious relics.' Then they say, 'Come, accompany me to my country. There God is revealed. There the goddesses Lukshmee, Saruswuttee, Bimblee, and 10,000 others constantly serve him: moreover, the gods of heaven, earth, and hell, all the 330 millions of gods worship him. His glory is immense. All casts before him eat out of one vessel. In the month of Asar is the Goondicha Jattra. He himself comes out of the temple and sits on his car. He himself causes the car to move. In one day, he eats 70 poata, (about a thousand pounds weight;) but all that he eats of different kinds who can declare. Listen however to a truly wonderful fact. In the cook-house, they place seven cooking pots, one above the other, over one

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fire. The bottom pots are not cooked, but the top one is!' In this manner they tell a number of tales, and persuade the people to come. Having arrived, they direct them to different houses, saying, 'This is the holy land, here the fruit of pious actions is enjoyed. Come, I will obtain for you an interview (*dursuna*) with Jugurnath, and cause you to bathe in the five holy places, (viz. Indradummun tank, Lokenath do. Seeta-gunga do. Chokerteerth Sea, and Markunda tank,) thus you will obtain salvation for seven generations of your ancestors: but bear in mind how you will propitiate me.' In this way they lead them to the temple, and give them a sight of Jugurnath. At that time many priests surround them, and stroking their heads, exclaim, 'Behold the visible god glorified! present him with an offering of 25 rupees; give us a present of ten rupees; come quick, no delay.' In this way, by much talking, they wheedle them out of their money, and take all they can get. Others come begging to their lodgings. If they have no more money, these *pundas* coax them out of a promissory note, and make them engage to pay when they reach home. They also make a number of cakes, and bring for the pilgrims to eat. For that which is worth four annas they exact 12—for an anna's worth they take six annas. If they refuse to have them, they abuse them with filthy curses and speeches (which I omit,) and say, 'You—where will you get such food as this! Thus saying they cram it by main force into their mouths. Thus the *pundas* exceedingly oppress the people, and by a variety of cheating tricks get from them their wealth. Sometimes when the pilgrims enter the enclosure of the temple, they steal the ornaments from their noses and ears, and take away their clothes and money. If they resist, the *pundas* assemble and beat them till they make off, crying out, 'O father, O mother, I die, I die!' and thus they escape from the temple. Or if the *pundas* see a beautiful young woman, they allure her into the temple, and having seduced her, let her go, telling her, 'This is a holy place, I am a holy man. By having surrendered your person to me it is purified;

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the sins of a million of births are destroyed; know that you have certainly enjoyed Jugurnath. God and his worshipper are inseparable.' On other occasions giving the pilgrims some potion to eat, they render them insensible, and rob them of their wealth. I have seen from five to ten boys watch near the gate for a single pilgrim: then laying hold of him, they beat him till he cries out, 'Mercy! mercy!' but no one coming to his assistance, he sinks down through much beating: then becoming insensible through fear, they rob him of his property and decamp."

On this extract we may observe, that no one can tell what Hindoos will do so well as a Hindoo, and especially as a Hindoo Brahmun; while as to what is transacted within the walls of Jugurnath's temple they alone can give us information. I have myself been an eye-witness of such acts of robbery as are noticed at the close of the extract. I recollect on one occasion, while I was talking to the people at the Ruth Juttra, the poor pilgrims at the outer gate of the town were admitted; they had been collecting for a long time, but were not before allowed to enter because they would not or could not pay the tax. It was grievous to see the needy people (many of whom came from distant parts of India,) with their little all tied up in a bundle, and suspended under their umbrellas, in some unguarded moment, rushed upon by the *pundas* like tigers, and their all taken from them. These villains of Jugurnath lie in wait, and when they see an old or disabled pilgrim, rush upon him, give him a blow upon the head with a large stick, and snatch the umbrella with the bundle out of his hand! I saw, I believe, *fifty cases of this kind while I stood!*

And even at the last festival in July, one or two cases came under my notice. I have frequently been appealed to by people in the streets of Pooree respecting their property, which had been taken from them; and on one occasion especially, I remember, a respectable man coming to our house, and complaining that a *punda* had invited him to his house, where he gave him deleterious tobacco, which

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stupified him. His host then robbed him of all his money, which was a considerable sum. This I believe is a common practice.

I have travelled over different parts of the country, and in almost every place some one has complained of the cheating and thieving of the Pooree people. At Berhampore, beyond Ganjam, a merchant told me, that he took about 400 rupees worth of cloth to Pooree, where a *punda* cheated him out of it all under pretence of finding him customers. Tales of a similar kind I have been told without end. Indeed the *pundas* and their adherents at Pooree have obtained the distinction of being the most wicked and oppressive among Hindoos. A poet of their own said of them after his visit to Jugurnath,

> "The children are robbers, the old men are robbers,
> The Jogeys and Gooroos, they are all of them robbers;
> They are robbers in the village, and robbers in the town,
> And none beside robbers, of their women are born."

It is not improbable that Jugurnath, and the images associated with him, owe their origin to the word *aum*, the mystic syllable of the triune deity, as represented in the centre of the circular board, page 59.

After the brethren had determined to make Pooree their second station, Mr. Bampton paid it a visit during the time of the Ruth Juttra in July. A few extracts from his journal here follows:

"On the morning of July 10, I rode round the temple, I also viewed the cars and some vast images much larger than life which were to be placed upon them; three of the images from the position of their arms and hands seemed as if they were intended for coachmen; but they were not at any time furnished with reins or whip. The rude pictures upon the cars near Serampore are very indecent; it is not however the case here, perhaps the people begin to be ashamed of themselves. Not far from Jugurnath's temple

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sits a wretched devotee on the leeward side of a fire with a long beard, and his black body whitened by ashes; he looked the picture of misery. I asked him how long he had set there, and he said three years. I then inquired how long he meant to sit, and I think his reply was, as long as Jugurnath pleases. It is affecting to see the people treating this wretched man with awful reverence; a man who was attending me actually bowed before him with his face to the ground.

In the afternoon I went out on horseback, it being pretty cloudy, to see the idols brought out of the temple. Whilst I sat waiting for their appearance, several companies of worshippers were conducted by the courteous pundas into the temple, to enjoy the fruits of their toilsome pilgrimage, a near view of Jugurnath. Many others who, I was told, had not duly propitiated these pundas, were beaten at the temple gate without mercy, because they sought admission. Many hands were armed with sticks, for this pious work, and assuredly their places were not sinecures. I thought of the difference between the stripes inflicted on the longing adorers of Jugurnath, and the "come and welcome" of the gospel. Our English friends will bear in mind that the Hindoos have commonly the greater part of their bodies naked, and in this state it availed nothing whether a man faced the wretches or fled from them; in either case they laid on with all their might. At last the Rajah of Khoorda, who perhaps may be called chief priest of the idols, arrived in an elegant palanquin. He is a timid young man of nineteen. He was preceded by a man on horseback beating a drum, and after the people about him had washed his feet, he walked barefoot into the temple yard, and I suppose into the temple itself. I should have said that, beside the man on horseback, two elephants came before him. I observed a religious mendicant who sought admission into the temple with his hands in a supplicating attitude. Passing over the shameless way in which these people generally dress, or, perhaps I should rather say, go naked, he exhibited in a degree I never before saw amongst

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Hindoos, modesty and resignation, combined with perseverance. He was often gently pushed back, but on the one side I saw no unholy hand raised to strike him, nor do I think on the other, that he gained admission. Every eye before the gate was directed to the temple, in order to catch the first view of the idols; and when they were brought out, their first appearance was intimated to the multitude by the claps and shouts of those who saw them. The greater part even of those who got near the temple, could not see them till they came without the gate, and many waited their appearance with their hands in a very devout attitude; but the greater part looked as if they only came to see a sight.

While Jugurnath was going up, the Khoorda Rajah stood in front of the car at the distance of perhaps four score yards; the people were cleared away so as to allow him a clear view of the car, and he had a man to hold his hand, whether as matter of state or as some said, to keep up his courage, I cannot decide. Soon after Jugurnath got into his place, he was followed by his hands and feet; on what parts of him they were all put, I cannot say. But there were four of each, and they were carried up into the car by eight men. They were monstrously large, and each seemed a moderate load for the bearer of it! To hear what the people would say, I asked if they were brass, but the reply was, Soona, that is gold. The men carried them upon their shoulders. Two or three chests were at different times taken into the car, containing, I was told, the idols ornaments. To notice things in the confused way they caught my attention on the spot, I saw in the crowd, a man with his arm standing perpendicularly from his shoulder, as it probably had done for many preceding years. And as I think I omitted it in its proper place, I would note here, that on entering Pooree, I saw a man who had nearly finished his pilgrimage, in measuring the ground by his own length. There were in the crowd ten elephants, several of them bearing English gentlemen and ladies; and some of the officers were on horseback. After Jugur-

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nath was put into his place, the gentlemen and ladies approached the car to see him; but though curiosity drew them to the spot, it is only right to say, that neither a wish to be popular, nor any thing else, induced the Europeans to manifest the least degree of respect to these objects of Hindoo worship. I was very attentive to this point, because the people here told me of some gentlemen's taking off their hats to Jugurnath. I was some apprehensive that they interrupted the ceremonies, as they placed themselves between the car and the Rajah. It is the Rajah's business to perform certain ceremonies on each of the cars before they move—and now, when it was nearly dark, he approached Jugurnath's brother's car on an elephant. He prostrated himself before each idol, walked round and swept the car, after which service he received from off the idol a garland of flowers as a mark of its approbation. The cars were so crowded that I could see little that was done: I however saw the garland hung round his neck from the first idol, and soon after he left it, it moved on. When the first car moved it was dark, and it soon began to rain. I think another of the cars moved before I left the place, but I soon after went to my lodgings, after having sat on horseback perhaps five hours.

During most of the time the poor deluded people were pressing upon the car, that they might, as they say, get rid of their sins by a sight of Jugurnath, and the men with the sticks laid about them vehemently, to keep off such as they did not choose to admit; some in the crowd sung devoutly, some clapped their hands, some bowed down, and some looked quite careless. Such was the first and great day of the Ruth jattra; it was the largest worshipping assembly I ever saw, but not one of the worshippers worshipped God. Surely this is an awful thought. How great is the Divine forbearance towards this people, and indeed towards us all!

July 11th. I rode out early in the morning, and in the first place went to the cars. In front of one of them, at the distance of a few yards, lay the mangled body of a

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dead man; one arm and one leg were eaten, and two dogs were then at him; many people were near, both moving and stationary, but they did not seem to take any notice of the circumstance. I then went to see the state of the pilgrims, who, either because they could not or would not pay the tax, were kept without one of the gates. I found them numerous, and, either merely because they thought me a respectable Englishman, or because they hoped I might have power to get the gate opened for them, they made almost as much noise as if they had seen Jugurnath. In the course of the morning I saw, within a mile of the gate, about six more dead; the dogs and birds were eating three of them. One in particular was either thrown or dragged into a puddle, and from their tearing it, and pulling it up and down in the mud, it was a loathsome spectacle. But my attention was turned to the living as well as the dead, and a number of these seemed in dying circumstances. Knowing that there was an hospital, I directed them thither; but they said they should not be suffered to pass through the gate. However I at length persuaded the friends of two poor creatures to carry them to the gate, promising that I would do what I could to get them through, and when I arrived I found there was no difficulty. Mr. —— who keeps the gate said, any of the sick might pass. I then went back with the pleasing hope of either saving the lives or lessening the dying pains of numbers. But I soon found new difficulties, for when I tried to persuade those around to remove the sick, one said he was not of the same cast, another that he did not come from the same town, and nobody would touch them. My syce is a humane fellow, and he seconded my efforts in the best way he could, but in vain. I reproached them severely with their inhumanity, but to no effect: at last a Brahmun joined me who knew better how to manage them, and he said, "If you go with the sick, you will get in yourselves without expense, and obtain a sight of Jugurnath." This succeeded, and I got eight or ten carried to the gate, or properly gates, for there are two, and they waited at the

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first till my arrival. The gate was then opened, and the sick carried between them, when I had the mortification to see at least some of those who had been induced to come by the hope of gratuitous admission, beaten back by the men with sticks, who are stationed at these gates as well as the temple doors. I was told by the gate keepers that there was a dooley, i. e. a kind of litter, and the people would be carried to the hospital at the expense of government. One litter however is exceedingly inadequate. I am certain that five or six lay dead within a mile of the gates; and it is generally admitted that there was not a tenth, perhaps not scarcely a twentieth of the pilgrims this year which attend sometimes, and if there be the same proportion of dead and sick at all times, fifty or sixty dead might some years be seen within a mile of this gate, and eighty or a hundred sick. But it must be remembered, that there were many pilgrims beyond the utmost extent of my ride, and even within those limits many perhaps that I did not see—there is also another entrance to the town, and it must be granted that many die within the gates.

July 12th. Early in the morning I rode to the entrance of the town, near which I saw two men dead, and several very ill. My promises made the day before had been so very ill kept, that I was afraid of renewing them now,—and there being nobody at the ghaut but an underling native without authority, I could do little or nothing. I thought that if I had insisted on the sick being carried past, he would have yielded, for these people treat an English gentleman with deference; but I did not think it right even in the cause of humanity, to assume authority which I did not possess. I felt unwell on this day and did nothing among the natives as a missionary. I however got two sick men taken quite to the hospital, but it was with difficulty I obtained any body to go with one of them. My syce however availing himself of the respect which he knew the people would pay to me as an Englishman, actually laid hold of people and obliged them to assist.

July 13th. Lord's day. I twice preached in English,

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besides going out among the natives in the afternoon. I saw a dead man on my right hand as I went. The place I chose was near the cars, and near the temple to which the idols were going. I gave away some books, and had a better sight of Jugurnath than perhaps at any other time. His face is black, and what passes for his nose is a protuberance which would certainly never be taken for a nose, if eyes and a mouth were not painted near it; his eyes and mouth are such as I believe might easily be painted by any man who could paint a wheelbarrow; the ground of the former are huge, white, circular patches, painted on each side of what is called the face. I gave away the books I took with me in Jugurnath's immediate presence, and afterwards talked to the people about the way of salvation, standing on one of the huge ropes by which his car was drawn. Whilst I was thus employed, numbers were bowing down their faces to the ground before the idol; and as several of them were in a state of perspiration, and the ground sandy, their foreheads and other parts of their faces bore marks of what they had been doing. Some with the sand sticking on their faces, came to me for books, and one at least received one. Whilst I was giving books away, I heard many apparently in answer to some inquiry, utter the words "Dhurma Uvutar," i. e. holy incarnation. We have also heard of the same words being used at Cuttack, and are pleased with the designation of what we preach. The phrase is not of our coining, and for what we know it originated with the natives. Whilst I stood near the car, the people were preparing for Jugurnath's descent. I asked what they were doing, and was surprised at the following attempt to reply in English by a very unlikely man, "Come down the Lord from thence." The man understood Bengalee better than English, and I gave him a book. As I went home my palanquin broke down, and I was obliged to walk. On the whole, my feelings the next day convinced me that I had done too much.

July 14th. I went in the morning to the cars, and observed that the number of ropes to each was six, and the

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length of each about seventy-nine yards; it is said that there are a thousand men to draw each car, which is 166 or 167 to each rope. The ropes are thick enough to admit of the men's standing on both sides of them, and as this calculation allows little more than two to each yard of cable, it appears that there is quite room enough for the whole three thousand to work. Having given away some books, I went home and afterwards called on several of my countrymen, but owing to indisposition did no more amongst the natives that day.

July 16th. Though a rainy day, I got out amongst the people in the afternoon; they were so excessively clamorous for books, and pushed and threw one another about in such a way to get near me, that the work of distributing was very painful. It would have been easy to have put a book into every hand that was raised till the stock was exhausted; but I have always thought that this would be a great waste, and I very seldom give a book to any one till I have heard him read a line or two; and then I give him a smaller or larger as he reads well or ill. During my stay at Pooree, I distributed about one hundred and ten pamphlets, each containing some book of the New Testament; twenty or thirty poems, each of which is considerably larger than a gospel; and upwards of a hundred tracts; these were in the Oriya language, and beside them I gave away some in the Nagree and Bengalee.

July 18th. I spent a little time amongst the people; paced round the walls which inclosed the temple as near as I could approach them, and thought the space might be about two hundred yards by one hundred and ninety; I bought a few of their rough pictures of Jugurnath for a very little money, and towards night set off home, which I reached in safety about six the next morning."

While the missionaries were thus preparing to occupy a second station, they continued gradually to enlarge their sphere of usefulness at Cuttack. Mr. Bampton writes, February 9th, 1823, "Last Lord's day we for the first time, assembled the palanquin bearers, &c. who come with our

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Portuguese hearers, in a shed, and I addressed them during English worship: there were about 40 of them. During the past week, we have looked *at a house* well situated and large enough for us both; whether we can get it or not is doubtful. We have lately dismissed our pundit, and are now trying a man, who we hope, is more likely to help us forward in the language than he was. Visiting the schools takes us a considerable portion of time, and at the commencement of this month we determined that our Christian servant, Abraham, should visit them every other day, for which service we agreed to allow him a rupee a month on account of the society; he has been in the habit of assisting us in this way, though not of going so often; the main end of these frequent visits, is to see that the children are there, and the masters with them. A laudable desire to qualify himself for usefulness amongst the Oriyas, has led the man to give to a pundit, a rupee a month, to assist him in acquiring the language; and we determined to encourage him by paying that in the name of the society.

Yesterday I was engaged in addressing the natives four times, first, the servants in the morning, second, my weekly congregation of beggars, and I addressed two companies whilst I was out in the evening. Study was attended to as usual, and it is superfluous to say, that I was weary. Going out in the evening, a man, with a laugh, asked me whether Jesus Christ was black or white? and I replied by asking him, what good it would do to answer his question.

The house alluded to in the above extract was afterwards purchased by Mr. Peggs. In reference to this purchase, Mr. Peggs writes, "I took the whole weight of the purchase upon myself, and on the second of July 1823, paid for it in the presence of the judge, and had it registered in his court. On the 8th, we removed to it. The situation and premises are admirably adapted for the mission, and I hope revolving centuries will see missionaries residing on the spot. The great body of the natives are at the very

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door; while the prospect of the Kutjooree; of another river that runs to Pooree, and of the villages and neighbouring hills is most delightful. We are very near the ford to Pooree, and can easily fall in with the pilgrims."

Hitherto the brethren had lived in the military lines or cantonments, at a considerable distance from the most populous part of the native town; and they hoped, by dwelling more immediately among the people, that greater facilities for carrying forward their work would be afforded. In this they were not disappointed; the premises for a time proved of great service to the mission; but some disagreeable localities were attached to them, which, with the expense of keeping them in repair, led succeeding missionaries to prefer living elsewhere. If suitable premises could be provided, however, the missionaries would still consider it their duty to live immediately in the vicinity of the native population.

Another step taken by the brethren was, to liberate Abraham from his employment as a servant, and engage him as an assistant native preacher. The following brief sketch of his history previously to his being employed by the missionaries was furnished by Mr. Peggs.

"Abraham, the native Christian, assisting the missionaries in Orissa, was born at Serungputtam of Gentoo or Hindoo parents. From the age of eleven, to that of twenty-one, he lived successively with several English gentlemen. The first of these, capt. Cook, gave him the name of Abraham. When about twenty years of age, he became his own master, and having lately had some deeper impressions about his religion, he wandered by the way of Cuttack and Midnapore to Calcutta, designing to go to Benares to perform certain ablutions. In these wanderings he passed through Cuttack and stopped five or six months. At that time, according to his own acknowledgment, he was a worshipper of a goddess named Peringah, or Kalee; and likewise of two other idols, called Sumbrunmune and Mootynie. He wore a mala of thirty-two beads, used for the repetition of the name of a Debtah; and his forehead, neck

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and shoulders were besmeared with ashes from cow-dung. He carried with him an iron instrument for pooja, called treesule, about a cubit and a half in length. His mala (necklace of beads,) he threw into the river at Calcutta, when he became a Christian; and his treesule he gave to Panchoo, the native preacher at the Doorgapore station of our Baptist brethren; and I suppose, if not forwarded to England, it is now in their possession.

"When he performed his ordinary devotions, a place under a tree, or a corner of a hut, was cleaned, by being besmeared with cow dung and water; the treesule as a kind of representation of the object of his worship, was placed erect; the mala passed through his fingers seven, ten, or twenty-one times, while the shaster of his idols, containing ten sections or chapters was partly read, or repeated from memory. If the service was short, his memory retained sufficient for the occasion; but if not, the rest of the shaster was read. A part of this is now in his possession, but he appears to treat it with the greatest indifference, and to have forgotten that which he committed to memory. How astonishing, how pleasing the contrast presented in his former and present manner of life.

"From Cuttack he wandered by Balasore to Midnapore. At that time there was not a single missionary in the whole province of Orissa. But at Midnapore, on the borders of the province, he fell in with Mr. D'Cruz, a missionary there supported by the Serampore brethren, who talked with him and offered him a book, which he refused. Abraham was not disposed to regard 'the voice of charmers charming ever so wisely.' However he pursued his journey in company with a Roman Catholic Portuguese, who talked with him on the way about the true God. He was in Calcutta two months before he knew Mr. Penney, of the Benevolent Institution, to whom he was introduced by a person employed at the school, as a Chowkadar or watchman. Abraham felt much at the idea of being introduced; for to use his own language, 'I don't like see first.' He did not like to see him the first time. Mr. Penney sent him with a note

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to Mr. Yates; and he again sent him to the station at Doorgapore, where he enjoyed the instruction of the missionary residing there, and of his assistant Panchoo.

" Here Abraham stopped two or three months, but refused the trifling support usually given to inquirers, subsisting on his golden ear-rings and other things, which, with the sale of his watch, made him a pretty good sum. This is a very excellent trait in the character of this native convert; as sinister views are often concealed under a profession of regard to Christianity. Abraham very providentially fell in with a native of Madrass, named Vepara, a Hindoo, who lent him a Tamul Testament for four or five days, and advised him to become a Christian; urging that while a family was an objection to his becoming one, Abraham had no difficulty of this nature. He said something about Christ's giving his life for sinners, which struck the mind of our native brother. With Panchoo Abraham had the Scriptures opened to him, and was much interested with hearing the Pilgrim's Progress translated by the late Felix Carey. I was very desirous to ascertain the first views that he obtained of the Saviour. And, in his broken English, he talked in this way—'Christ true God, gave his blood, five marks, believe, sin take away.' When Dr. Carey examined him previously to baptism, his replies were, 'Christ's religion true,—Christ gave blood—believe for go to heaven.' But in the Oriya language which he now speaks and reads pretty fluently, his account of the way of salvation is very natural and impressive. After being with Panchoo, as already stated, he lived with a serjeant Poole three months; and, with Mr. P's, his name was given into the Bow Bazar Church for baptism. Dr. Carey and others examined them and they were baptised together by Dr. Marshman, four or five months previous to our arrival at Serampore, on November 15, 1821. He was recommended to us as a good cook, and in that capacity was engaged."

Abraham continued in the service of the mission for several years; at length he became so indolent that we were obliged to dismiss him. He is now in Calcutta, and I would hope is somewhat retrieving his character.

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During the year some pleasing progress was made in communicating instruction to the young. Schools were established not only in Cuttack, but in several villages in the vicinity. Indeed there appeared to be no limits to this department of missionary labour, but such as arose from want of funds and superintendants. In all the schools in Orissa, the Scriptures, and Scripture catechisms have ever been in use. On one occasion Mr. Bampton writes, "Two sharp boys have been with me; their object was to beg a gospel, and one of them enforced his claims by repeating two or three verses at the beginning of John. I then supposed that he must have attended one of our schools, but he said he had not, and on my asking him how he obtained any knowledge of the book? he said that his brother's son had been to one of our scholars and obtained a gospel from which he learned what he had repeated. He did not read well, and a small tract was put into his hand, by Mrs. B. with an assurance that he should have a gospel as the reward of learning it by heart." At another time Mr. B. observes that, "while waiting at the door of a school, I was pleased to hear a heathen master teaching heathen scholars to read, in their own language, the impressive description of the vanity of idols furnished in the 115th Psalm: 'They have mouths but they speak not; eyes have they but they see not. They have ears, but they hear not: noses have they, but they smell not. They have hands but they handle not: feet have they but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.'"

The missionaries succeeded in collecting several girls' schools. But it was afterwards discovered that the poor children were all connected with prostitutes, and were desirous of availing themselves of the benefits of the schools that they might more successfully promote their own wretched views. The schools were in consequence broken up; and no progress of any importance has yet been made in imparting education to the ignorant and degraded females of Orissa.

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Another field of usefulness thrown open to the missionaries is thus noticed by Mr. Peggs. "July 24th. Having received a respectful note from the judge, which approved our visiting the jail to instruct the prisoners, I paid my first visit this evening. The jail daroga showed me much attention, and sat with me while I addressed some of the people and read to them from a part of John iii. In the jail are one hundred and seventy-eight prisoners, and in the hospital connected with it thirty others. I hope a school may be opened here, and some good done among this depraved class of society."

Respecting other labours, one of them observes, "We are commonly both of us out amongst the natives once every day, and we uniformly direct them to the Lord Jesus Christ as the only Saviour. Without our saying it they perceive, that our system and theirs cannot stand together. Some are angry, contentious, and boisterous; some laugh at us, and a few at different times seem to listen silently and seriously; but there is much indeed between an ignorant Hindoo, and the baptismal water. And we wish to moderate the expectations of our brethren, by reminding them that we are yet mere children, learning to talk!"

A later communication furnishes an interesting detail of a journey undertaken for the diffusion of divine truth. They write, "Since our last letter to you, our *actual labours* among the heathen may be considered more truly missionary than formerly. In addition to addressing the palanquin bearers, and others on a Lord's day morning, (while one is preaching in English,) and to going out among the people in the evening, we have made some excursions beyond the two rivers by which we are encircled. Some unexpected cloudy days have given us opportunity to go to several of the villages around us, in which we have preached the gospel, and scattered the seed of the word. But our most interesting journey of this nature, was to a very noted place, eight koss, or twenty-four miles from us, named Bhobaneswer. This place, as if characteristic of the moral state of the country, is almost a perfect jungle. And it is

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curious to see the scene, which was thick brush-wood of the jungle overtopping several of the temples, and contributing to throw them into oblivion. Common report says there are 999 temples, and certainly what we had opportunity of observing, leads us to think the report may have originated in truth. Being informed by our pundit that at a certain time there would be a large number of natives at the above place, we determined to go thither; having sent forward our friend B's tent, with Abraham the day before, we set off, having a European friend in company with us. We started at day-break and arrived about ten in the morning. It is impossible to give any adequate description of the scene which was presented to our view. Forty or fifty thousand people, of all descriptions, like a stream, running to the principal temple, while the road for several miles, and the vicinity of the temples, were thronged with men, women, and children. Yes, children seated upon their fathers' shoulders, with their artless hands upon the parent's head, were brought to see the festival. Thus they become inured to such scenes from infancy. The occasion of the assembly was the removing on a large car, three small golden idols, called Govinda, Mahadaiv, and Bhobaneswer, to another temple in the neighbourhood. A few respectable natives were present. A son of a zemindar came into our tent, to whom we spoke of Christ; we also gave him a gospel and a large poem for his father. In the evening we were engaged in different places, and addressed many people. We slept in our palanquins. After stopping till about four the next day, we returned home, much pleased with the opportunity of making known the gospel to many who lived in the surrounding villages. When better acquainted with the language, it may be useful frequently to take such excursions, to explain the gospel to many who may feel with the inquiring Eunuch, in reference to understanding it, "How can I understand except some man should guide me?"

The services in English on the Lord's day were regularly continued, nor did our brethren labour in vain. Mr.

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Peggs observes, "our *English congregation* has recently assumed a very encouraging aspect, and considering the value of genuine piety in India, it ought to be noticed with gratitude. The congregation, though only from twenty-five to thirty individuals in number, now contains five or six persons that we hope are under serious impressions."

To one of these persons the brethren had the pleasure of administering the ordinance of baptism, and afterwards of receiving him into the church. The following extracts from Mr. Bampton's journal allude to his conversion and baptism. April 8th. "We were requested to visit Mrs. Baptist, the wife of one of our hearers, who has made himself very useful to us. He seemed much concerned about her; and I observed, after talking and praying with her, that another individual seemed more than usually affected. A day or two after Mrs. B. died, and I was requested to bury her. This afforded an opportunity of addressing most of the East Indians at the station. The next morning I received a letter from Mr. Reynell, the person just mentioned as being affected at Mrs. B's bed side. Mrs. Reynell and her sister are in fellowship with us, having been baptised by Mr. Peter, at Balasore. In his letter Mr. R. said that he was much affected at the grave; that he had thought about the ordinance of baptism; and he wished that it might be administered to him next Lord's day. Though we never heard any thing unfavourable to his moral character, we had then, little opinion of his conversion. But we both called on him at night, and were surprised to find that his mind had been affected in a way that we had not supposed. Mrs. Reynell understands much more English than she can speak. But if some of her language was unintelligible, we could not misunderstand her countenance, which was truly expressive of the pleasure she felt on the occasion. We declined baptising him so speedily as he had desired, for several reasons; we have since conversed with him, not only about his experience, but also about a church state. In our last interview, we were pleased to hear him say, that he had done

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business at the office on the Lord's day, but he would rather resign his situation than do so again. He was asked if he knew what had operated on his mind, to produce the change; to which he replied, in general, that he had reason to be thankful for our coming to Cuttack, and mentioned in particular, his being set on thinking by a conversation, in which I recollect urging that idolatry consisted in loving other things more than God; and he says that I told him that he was no better than a Hindoo. He was observed to be in tears, whilst brother Peggs was preaching last Lord's day morning.

Mr. Reynell was afterwards baptized by Mr. Bampton. At his baptism a number of Indo British, a European and his family, and several natives were spectators. The scene to the eye of faith and hope was truly gratifying.

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CHAPTER VI.

On September, 1823, Mr. and Mrs. Bampton removed from Cuttack to Pooree, or Jugurnath. Of their removal he states, "Mrs. B. and myself left Cuttack in a boat on Wednesday the 17th. inst., and arrived here in about twenty-three hours. Our bungalow stands on the barren sand, about a furlong from the sea, and twenty minutes ride from Jugurnath's temple. It contains six rooms, and we can see the temple from five of them. A hill of sand twenty or thirty yards from the house, partially hides the pagoda, but by ascending that, we have a fine view of it. I shall not now describe the temple, fine as it looks; unless it could be put to a better use, we should triumph in its downfall. The people however are by no means willing that it should fall into decay. A wealthy native has just given fifty thousand rupees towards repairing, and perhaps beautifying it; and no wonder, for it is the residence of his god."

Being thus fixed in the central seat of Hindoo idolatry, Mr. Bampton saw the importance of uniting prudence with zeal, lest he should defeat the object he laboured to accomplish. Of his proceedings he wrote under date of September 26, 1823:—

"I mean to step cautiously. A spider will not provoke a strong fly, recently entangled, immediately to use all its strength, but by prudent forbearance secures the prey, which a direct attack might have been the means of liberating. May piety and courage, combined with wisdom and perseverance, ever distinguish us and all your missionaries."

In a later communication, Mr. Bampton thus represents his mode of proceeding. "For some weeks after my

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arrival, I commonly went amongst the natives every evening, and gave them books, but seldom said any thing to them. I thought this the most prudent, as I am afraid that any considerable irritation amongst the most respectable of the Hindoos, might excite that alarm elsewhere, which would be unfavourable to the great object. I now begin, however, to come a little nearer to the people, and am pretty much in the habit of addressing a group of them in the streets every evening. I constantly aim at 'Christ crucified,' without provoking discussions immediately connected with their beloved blocks and stones. I hope to address them now with more and more feeling. You will easily account for there having been hitherto a great defect in this respect, when you consider that we have not merely to read, but to speak a new language, a language much less like English than Latin or Greek, with scarcely any other resemblance to the English than that they both convey ideas by articulate sounds."

Soon after the removal of Mr. and Mrs. Bampton to Pooree, the missionaries received the gratifying intelligence of the arrival at Calcutta of Mr. and Mrs. Lacey, who were destined to strengthen their hands in Orissa. The following note of Mr. Lacey's ordination occurs in the report of the society for 1824. The ordination took place at Loughborough on Wednesday, May, 7th. The opportunity was one of the most solemn kind. All the interest that had been excited two years before by the ordination of Mr. Bampton, and the presence of Mr. Ward, appeared again in action. The same pledge to support and pray for the missionaries that had been given at the former interesting opportunity, was repeated at this time. And the uplifted hands of a multitude declared, that they would persevere in supporting with their property and their prayers the great cause they have espoused. The mission may still have a few opposers, who mistake the motives of its active friends and the faithful missionaries; but with so many friends pledged for its support, and with God on its side, it has nothing to fear. Days like that enjoyed on this occasion

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will not be soon forgotten. They live in the memory of multitudes who love the Saviour; and when the flood of time shall have buried in oblivion all those multitudes; when all the deeply affected crowd, whose prayers then pierced the skies, shall have vanished for ever from every earthly house of prayer; surely, in the house above, will those solemn scenes be remembered, and those days recollected with pleasure, when crowds assembled for an object important as eternity; because that object was the publishing of the everlasting gospel to a ruined world.

Mr. and Mrs. Lacey arrived at Calcutta, in Sept. 1829. They tarried in Bengal, principally at Calcutta, and Serampore, for about three months, waiting for a passage to Orissa. During their stay they were very hospitably received by the Baptist brethren. On their leaving Serampore for Orissa, a prayer meeting was held, and prayer was offered in behalf of them, and for the success of the mission. Dr. Carey being unable to attend the meeting, on account of illness, afterwards gave Mr. Lacey the following advice: "My dear brother Lacey, though I cannot pray publicly for you, yet I have the same warm desires for you, and I give you my advice. Remember three things:—First, that it is your duty to preach the gospel to every creature:—Second, remember that God has declared that his word shall accomplish that for which it is sent:—Third, that when he pleases, he can as easily remove the present seemingly formidable obstacles, as we can move the smallest particles of dust. Be not discouraged, but look constantly to the great recompense of reward. Farewell, may the Lord bless you, and give you many souls in Orissa for your hire."

Mr. Peggs having received notice of the time his new colleagues expected to be at the mouth of the Mahanuddy river, took a journey to meet them. The following extracts from Mr. Lacey's journal notices this circumstance, and furnishes some interesting particulars of their journey together to Cuttack.

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December 11. With unspeakable pleasure we received brother P. on board the Goliah, about 10 o'clock, A. M. and with much joy left this vessel, which with all it contains is a true Goliah. We sailed in brother P's boat for Patamoonday, and reached the place at 4, P. M.

December 12. Rose early this morning, and accompanied brother P. with his pundit to several villages. At one of them a good number of villagers collected, and we seated ourselves under the veranda of a respectable native, preached Jesus crucified, and distributed books. After brother P. had finished about Christ, an old native began to tell us about Krishnoo. We stopped our ears, and refused to listen: they said if we would not hear them they would not hear us: we therefore heard them. The man acknowledged that what we said about Krishnoo's having committed adultery with sixteen thousand females was true; but, as fire turned every other substance into itself, so he being a god, made every thing he did, not only excusable, but like himself, godlike. We declared the holy life of the Saviour, and they were put to silence. One man asked us to give him some rice. We offered him the bread of life. We returned to our boat pretty much tired, and with a good appetite for breakfast. In the evening we again went among the people, carrying with us our precious seed, sowing a little here and there, perhaps a little may spring up to the glory of Him whose it is to give the increase.

December 13. Went out into another large village. At our first appearance the people were extremely shy, and ran away; but afterwards they took courage and came near; we collected about 100 under the shade of a wide spreading banyan tree; the common resort of the villagers, being considered sacred. Brother P. preached the good word, and the people heard with much attention, and made some inquiries and some objections. When we came away, the people followed us to our boat in a crowd; they said by the way, 'at first we ran away, but now we run after Sahibs for knowledge.' Some wanted books, some

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a little brandy for medicine, both of which we gave them. These people probably never heard the name of Christ before. O, that it might now be the power of God to their salvation!

Lord's day, 14. This being the sabbath we stopped at a large village, in which stood an ancient temple, now fast going to ruins; but the idol was within, and the people at their worship; we went into the temple yard, in the midst of which was a well, upon which we sat; the natives wished us to have a more easy seat. We were thinking of him who sat upon a well side and asked for water! We offered them the water of life, but they refused to drink, though dying of thirst; they heard our word with some attention, and several received tracts, gospels, &c. After our return, brother P. gave us an encouraging address to labour as clearers of the ground. The minds of this people are like an uncultivated wilderness, covered with jungle, which must be cleared away before seed can be sown to good effect.

I have had much enjoyment of religion this day, though in a destitute situation, far from dear friends, and the land of my nativity, surrounded by idolators; but God and Christ are here. About 3 o'clock, P. M. some husbandmen came running after our boat for books; they waded up to the middle in mud and water to receive them, and made us many salams: may the good spirit teach them to understand. We observed them sit down together near the shore to read. This was a pleasing sight.

December 17. Having obtained a few words of the Oriya, I ventured out by myself into some villages; the people run away at my approach like wild people, and I could scarcely come near them. At length I succeeded with some reapers; I took their hooks from them and reaped a little myself, and endeavoured to reconcile them. I left the word of God in their possession. Coming away to the boat, I met with another reaper, who manifested more boldness than his fellows; he heard my little blundering tale about the Sutya cotta, but could not read Oriya.

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December 19. Have been working hard to-day, in encouraging and assisting the men, that we may arrive at Cuttack. This evening at about 8, P. M. the men refused to proceed any further. We were very tired, and several miles from brother P's house; but determined to walk the rest of the way, having previously informed sister P. that we should. We had some refreshments, and returned thanks to our heavenly Father for all his mercies bestowed upon us, and for bringing us hither in health and safety.

Shortly after the arrival of Messrs. Peggs and Lacey at Cuttack, they made an excursion for a few days into the surrounding country. Of this Mr. Peggs writes, "On the 30th ult. we took a journey of about 50 miles in the whole circuit, to establish the four village schools, which we accomplished in four days. Our interview with the Rajah of Buluntah, (twelve miles distant on the Pooree road,) and the son of the Rajah of Gungaswer, was very interesting. To each we presented an Oriya Testament, preached the gospel, and recommended the schools to their care. During the last two months, fourteen Rajahs have had presents of the gospels, acts, poems, &c. (three or four books to each,) with a letter written by the pundit sent to them. The style and sentiment of his compositions are very interesting to me, and are calculated to prepare the way of the Lord. Seven have replied, and several or all of their letters with a few translations may probably find their way to England. These petty Rajahs, as they are considered, though a caricature on European royalty, are men of influence, and if merely favourably to Christianity, capable of doing much good."

On the 15th of this month Mr. and Mrs. Lacey removed to Pooree where they expected to take up their abode. Mrs. Lacey furnishes the following particulars respecting their journey, mode of living, &c.

We left Cuttack on the 15th, and after travelling fifteen hours in palanquins, arrived at Brother Bampton's, who received us joyfully. In our first stage to Pooree, we passed a large idol, placed under a large banian tree, for the ac-

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commodation of pilgrims, and accompanied with a great number of little images in the shape of horses. When we drew near it, some of my bearers, who were disengaged, ran first that they might have time to pay their adorations to it, and just as I came opposite, they were prostrating themselves to this block, with their clasped hands held to their foreheads, which is a sign of humiliation. At this sight I was provoked, grieved, and ashamed; provoked that these people should suffer satan to prevail upon them to worship him in the shape of this block; grieved that man should be so sinful as to cause God to leave him and suffer him to go after idols; and ashamed that the heathen should be more assiduous in worshipping stones and the work of their own hands, than Christians in worshipping the Lord God. As soon as I saw them, I instantly summoned up all my little knowledge of the Oriya, to tell them it was wrong.

Upon our way, we saw great numbers of monkies; some hopping from bough to bough, with their young ones in their arms, and others playing upon the ground; some were extremely large, of a grey colour, with very long curled tails. There are tigers, bears and jackals, in this province, and several other sorts of wild beasts. When Europeans travel in the night, which is often the case, they have one or two men to run by the side of the palanquin with torches to frighten these ferocious animals from the roads.

I have before said that our friends at Pooree received us with great joy, and as they are in a very solitary situation, and in satan's head quarters, we think it is our duty to stay at Pooree, at least for the present; though I believe if we consulted our own feelings we should rather be at Cuttack, as it is enlivened with a small congregation for English worship on the sabbath day; and as they have commenced the native schools, seems a sphere for immediate usefulness. I hope we are sent, if not to sow the seed and reap the harvest, at least to prepare the ground. The European houses at this place stand upon a large bed of sand, near the sea, about half a mile from the town. But as you wish to know the particulars respecting our manner of living &c. I shall

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describe them to you. The walls of our house are composed of bamboo and mud, which are whitened inside and out with chunam ; it has no upper rooms, and is covered with thatch. The ceiling is a piece of calico, whitened in the same manner as the walls; the floors are made of chunam, which look something like plaster, and covered with mats made of flags; the windows and doors are Venetian, and consequently made of wood; and as the natives are so ingenious as to be able to imitate any thing they see, and wood is plentiful, we can buy any sort of furniture in Calcutta, but not any where else, except it be at military stations, at sales, when the regiments remove to a great distance. The bedsteads are large and lofty; the mattrasses are stuffed with the inside of the husk of the cocoa-nut, which is very cheap, and hard to sleep upon.

As your request extended to our eatables, the employment of our time, &c. I will proceed to these matters. As this is the winter season, we rise about six. Mr. L. and myself generally walk to the sea beach, for the benefit of our health, as we cannot take exercise out of doors long after sunrise. We return home about 7 o'clock, and then bathe and dress for breakfast, which by that time is ready. For breakfast we have tea, bread and butter, and a dish called kedgeree, viz: rice, pease, &c. coloured with saffron, and sometimes we have a little fish. After breakfast we have family worship, and then we retire to the study, where we begin to read the Oriya Testament. As we have not obtained a pundit yet, we go to read to Mrs. Bampton just before dinner. When we have said our lessons, we have our dinner, between one and two o'clock. Our dinner consists of curry, which is a fowl stewed with a number of hot ingredients, coloured the same as the kedgeree. With this dish we eat boiled rice, which is a principal dish at every table in this country; this is followed by a bread or rice pudding. Sometimes we get wild fowls, such as ducks, geese, &c. but mutton, lamb, and beef we cannot get at Pooree, nor roots except sweet potatoes, unless we get a basket of roots and vegetables sent us from Cuttack, by some of our friends. After

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dinner we read to Mrs. B. and then I read with my husband, write letters, or sew till evening. At six o'clock we take tea, which is the same as in England, tea, bread and butter. After tea we again bow the knee in family worship, then return to our reading and sewing, and so conclude the day and retire to rest. I think I have given you a fair but tedious account of our present situation and proceedings; the former, which places us so far from the friends of our youth, and the church of God, without the comforts of religion and the hope of doing some little good to the poor heathen, would be lonely and unpleasant.

The above account does not refer to the natives, for the generality of them live in the most miserable manner, in mud bungalows, which look worse than many hovels; their food consists of coarse boiled rice, and a curry made of fish and pumpkins or some other vegetable. They have only two meals a day, and feed themselves with their fingers; some of them eat from large brass dishes, and others are satisfied with a large leaf. Their dress is a long piece of calico wrapt round the body, and brought over the head; they are remarkable for being very dirty and dishonest; we are obliged to lock up every thing from them, as they take whatever comes in their way; and whenever they sell us any thing, they ask four times as much as it is worth. Abraham is with us; he is a young man, and dresses like the English. The servants and natives call him Sahib. He understands a little of eleven languages, the English is one of them.

The first time I went into the town to see Jugurnath, we saw "two women," as our Saviour expresses it, "grinding at a mill." We stopped to look at them, and they seeing us entertained with it, made signs for me to go in and turn it a while, which I did with greater ease than both of them, which pleased them very much. This mill is two round flat stones, with a handle upon the upper one which moves round the other."

Through several of the summer months Mr. Peggs, in consequence of a cold he had taken, was altogether inca-

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pacitated from pursuing his important labours. He even had fears that it would be necessary for him to revisit England, or remove to a more northern station. Supposing that the cooler air in the vicinity of the sea might be beneficial to his enervated constitution, he visited Pooree; but here the scenes of death and woe tended to aggravate the disease, which has since been pronounced decidedly nervous. And when the Rut Jattra approached, apprehensive of future injury from witnessing such abominable idolatries, he and Mrs. P. went to their more peaceful station at Cuttack. There, health so far returned that he was soon able to recommence his labours. In reference to his illness, he wrote under date of July 17, 1824. "My last letter to you was dated from Pooree, whither I removed with Mrs. P. for my health. We arrived on the first day of May, and left it the first of July. I derived little or no benefit from the change of air and scene at Pooree; the air, on account of its contiguity to the sea, is cool; but there is a moistness in it, especially when rainy, that is considered unsuitable for invalids. As it respects the scenery, this to a pious, contemplative mind, when you except the broad sea with its majestic waves, is painful in the extreme. The long waste of sand between the town and the sea; the huge temple of the horrid Moloch, 'besmeared with blood of human sacrifice, and parents' tears,' always conspicuous; the constant sight of human sculls and bones wherever you ride; the maddening and deadly superstition of the natives when you venture into the town; the wretchedness, disease and death, at the principal gate of the place; these and similar circumstances had such an effect upon my feeble frame and agitated mind, that I sometimes compared myself to a person beholding a ship sinking, without the ability of rendering assistance. But when the great festival commenced, and opportunity of usefulness compelled me to speak and exert myself; when disease began in every direction to lay the victims of idolatry, naked, uncoffined, and torn in pieces by dogs, jackalls, &c., all my friends, as well as my medical attendant, advised our return to Cut-

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tack; and we left the most horrid of all the haunts of superstition for our more comfortable station. But even here, the putrid streams flowed, and several dead bodies were seen, to appal the mind and disorder the frame."

During the period of Mr. Peggs' illness, Mr. Lacey occupied the Cuttack station, and subsequently continued to reside there. He also in August was exercised with severe illness, but mercy was copiously mingled with trial, and he was speedily enabled to resume his labours, and under trial found divine support.

At this station, notwithstanding their trials, the missionaries have continued their important exertions to benefit the degraded population around them. A few extracts will be inserted from the journal of Mr. Peggs.

August 17. The doctor gave me liberty to engage in public worship, and to-day I have been favoured with the exercise of social devotion.

August 19. *Memorable day.*—Cuttack defiled with the blood of a Suttee. The judge informed Mr. Maisch of it, who took my pundit and went immediately, and used every argument to dissuade her from her awful resolution. I was too unwell to venture out in the heat of the day, but in the evening, taking my usual ride, I went to the spot, and found the woman still sitting by the pile. I talked with her through two Telingas, whose language she understood, but alas! her purpose was awfully immovable. Oh for the same powerful influence of Christianity on the Hindoo mind.

Probable expense of this dreadful ceremony.

	R.	A.	P.
Ghee	3	0	0
Cloth .	1	0	0
Woman's cloth	2	8	0
Rice .	0	1	0
Beetle nut	0	0	2
Flowers	0	1	0
Cocoo, red	0	1	0

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Woman gave	1	0	0
Audaulat pundit	3	0	0
Hemp .	0	0	4
Haldee, &c.	1	0	1
Chundun	0	0	2
Doop .	0	0	1
Cocoa nut	0	0	1
Wood	3	0	0
Garryman	0	5	0
Musicians	0	8	0
Pairing nails	0	4	0
Cutting wood . .	0	3	0
Intended shradda, or funeral feast. 15 or 20 Rupees	15	0	0
Rupees,	30	5	3

Thus upwards of £3 sterling would be expended on this dreadful business. The brother came begging to me, but I charged him with the murder of his sister, and sent him away.

October 9. The son of a Telinga Rajah, who has a house near us, called to-day with several attendants. Though weak with a complaint in the chest, which had returned for ten days, I endeavoured to state the nature of the gospel, and the necessity of receiving it. He compared other aubatars, incarnations, with Christ, but I showed him that Christ's character and work were different from theirs. His father built two large temples in the Telinga Bazar about thirty years ago. I gave him a Telinga Testament for himself, and one to send to his father, who is still living in the Telinga country.

Lord's day, October 10. After morning worship, we had our second church meeting. Mr. M., brother-in-law of Mr. Baptist, who has attended the word almost ever since we arrived, was unanimously received. Sanctified affliction, reading the Young Cottager, &c., appear to have been the means of his conversion. It was determined to

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have a church book provided, and a register book for children. Before we parted, Mrs. Rennell spoke to our young friend in Portuguese, and was almost instantly affected to tears.

October 23. Still an invalid. A Mr. B. showed great liberality to the English school, by sending 90 rupees, paying eight months subscription more than was expected, commencing from the first proposal for the establishment of the Institution in January."

The school alluded to in this extract is a charity school for the destitute children of professing Christians. A master was obtained from Calcutta to conduct the institution. It has since undergone some modifications, and a missionary from England with his wife, has been appointed to take charge of the school. Particulars of its progress will appear from time to time in this narrative. It has been from its commencement in a great measure supported by the liberal contributions of the gentlemen residing in the province, and even in the first year of its institution no less a sum than 1,200 rupees were subscribed.

November 20. A very respectable young Bengalee called this evening; he has just returned from Pooree. He says the place in which Jugurnath stands in the temple is about four cubits square, the three idols are placed on a large stone, about twelve cubits long and five broad. On going in, Jugurnath is on the right hand, his sister on the middle, and his brother on the outside. A Brahmun may touch the throne (the stone,) the two next casts stand each at a greater distance, and the poor soodra at a still greater. The youth can talk a little English. Asking him what Jugurnath would do for him, he replied, '*Only he will rescue us to the hell.*' How unintentionally and awfully true!

November 30. Passing by the place of execution I was informed that a person was to be executed the next morning; I was too much exhausted to do any thing that night, but wrote to the judge for permission to see the unhappy man very early next morning.

December 1. Went early to the jail, and found the poor man washing himself, and attending to his morning cere-

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monies. I talked to him about Christ, but the time was short, and his attention much diverted. I accompanied him to the fatal tree, and looking upon the people around, asked him if any one would die for him. He replied 'Kahe nahe,' not any one. I then told him of Christ's death on the cross; but alas! his last words were, 'Hurree bol, hurree bol,' say hurree, say hurree; but I heard no one respond. Few seemed to realize the circumstances around them, and I was grieved to see so little attention to the word.

December 21st. Set off early to visit three of the village schools, and to instruct the people I saw in the excursion. Proceeded to Munchaswer (the London school) and visited the temple built upon a small island in the Mahanuddy; had much conversation, one of the school masters said, *his atonement was according to his ability*, a cloth &c., but he afterwards referred to Christ's death. The third school is Gurajatea, ten girls, and ten boys. There is a temple here, and a group of Byragees stopping near it. The atonement of their leader was the repetition of the name of Ram, which, like fire destroying the cotton plant upon the mountains, destroyed his sins.

At Jugurnath, Mr. Bampton continued to labour with an assiduity worthy of the cause in which he was engaged. His station was in many respects very important, yet peculiarly painful. Cut off almost from Christian intercourse; banished from European society; surrounded by idolators, who are mad with zeal for their idols; beholding sand plains strewed with human bones, and the lofty towers of the horrid temple in which satan seems to entrench his power; thus circumstanced from day to day, from month to month, from year to year, the missionary has peculiar need for confidence in heaven: and exercising that confidence, even at Jugurnath, our brother declares he expects great things.

During a severe illness that afflicted Mr. Bampton this year, the medical knowledge which he acquired previous to leaving England appears to have been of considerable

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advantage; with a firmness which few would have displayed, he bled himself repeatedly, till he extracted from his veins nearly five quarts of blood, and thus checked the progress of a fever, which probably would have terminated fatally, before medical assistance could be procured. On two occasions his knowledge of medicine appears to have been the means used for preserving the life of the native assistant Abraham. In about two months from the commencement of his illness, Mr. Bampton was sufficiently recovered to resume his labours, and to devote himself ardently to his work. In a letter to a friend, he writes, "I keep plodding on, and my work becomes more and more interesting to me. As they are never the reward of merit, I hope there can be no pride in my saying that I enjoy more divine influences than I did, and I hope to enjoy more still, and what are they not able to effect both in me, and amongst the people? I have been long employed, and am still employed in preparing myself to say just what the Scriptures say on the great topics of the gospel ministry. I have already written eight or nine sheets in English, very carefully, and have made preparation for a good deal more, which will not take much finishing; a part of what I have finished is translated into Oriya, and I am going on with that work. I tried to read some of my translations to the people, but it does not seem to do. Numbers will hear me speak, who would not stop to hear me read, so I must read them in private, till I get, (if such it should be,) a good system of sound doctrine well wrought into my memory, and then I shall be prepared to do all my health and strength will admit. Opposite every written page of my translations, I leave a blank page for the reception of emendations as to language, which I hope to make first, with the help, of a pundit, and then with the common people, till it becomes as good and intelligible Oriya as I can make it. Work of this sort employs my time and pen a good deal.

At another time he writes, "I am now doing more amongst the people than I did; my common practice *was*

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to go out amongst them once a day; but I now usually go twice, and I hope to spend more and more time in actual contact with the people, as my acquaintance with the language increases, till at length my great work will be preaching. Perhaps you will say, that preaching is the great work of every minister. I think that whether it be or not, it should be; but I question whether the work that takes up the greater part of most ministers' time and strength in England, be not *studying* instead of preaching. This I think is not the course that ought to be chosen by a missionary. And with submission to my brethren at home, who are in the habit of composing sermons, which certainly do no little credit to their talents, I question whether their time might not be better employed.

One thing in favour of this station is, that on account of so many people coming, one can do much towards enlightening the country, without going out of the town; but two things against it are, there is much reason to conclude that the people are more wicked here than any where else, and they are very generally much interested in the continuance of idolatry, for "by this craft they have their wealth."

Not content however with the sphere of his immediate vicinity, towards the close of this year, he undertook a journey into another part of the benighted regions round him, which occupied a fortnight. The natives in many cases manifested the utmost eagerness for tracts; in fact, so much eagerness that the distribution of those little messengers of mercy became a task of considerable difficulty; yet their distribution at Jugurnath is peculiarly important, as they will be carried thence to the remotest regions of India.

At this station various difficulties obstruct the progress of education, yet two schools have been established. A byragee who had received a grant of land from the priests of Jugurnath, actually gave a part of that land for the erection of a school room. The hopes of the missionaries were several times excited by apparently promising inquirers,

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but they were as often deceived. To these painful disappointments, labourers among the heathen must expect to be subjected.

In narrating the history of a society whose efforts tended in a considerable degree to the abolition of the murderous rite of suttee, it seems improper to pass over the subject in silence. Though the horrid fires which consumed the living widow with her dead husband are we trust forever extinguished, yet it will doubtless gratify those who may succeed the living witnesses of these abominations to have some record of what they were. The following account of a suttee witnessed by Mr. Bampton is selected, because it contains a description of what was peculiar in the mode of celebrating the rite in Orissa. The journals and correspondence of the missionaries contain many similar affecting statements.

Dear Brother,

Another of those horrid examples of self-murder, called suttees, took place here on the second instant; and, as I was present, I will send you some account of it. The infatuated woman whose death I witnessed, was the widow of a Brahmun who had died the same morning. Their residence was about four koss from this place, and they probably came hither to attend the Rut Jattra. The man's age seems to have been about forty, and the woman's thirty or thirty-five. The Brahmun is said to have a father still living, aged about eighty, and the people intimated that he was too infirm to be present; I was likewise told that the deceased had three brothers, two of them younger than himself, and one older, who were all expected to be there; I was further informed that the man had left two children, a son fifteen or sixteen, and a daughter eighteen years old; the daughter I understood was not expected to appear, but the son would come "to give his father and his mother fire." The deceased was a man of little or no property, not more than a hundred rupees, but he provided for these horrid rites by paying a sufficient sum to one of his friends

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before he died. The place where this murder was committed is called Swurgo Dwaro, which, in English, means the gate of heaven, and when I reached it I found the coolies employed in digging the hole. It is well known that on these occasions the bodies are frequently burnt on a pile; but sometimes the fire is kindled in a hole dug for the purpose, and I think this is generally the case in this neighbourhood. This hole or pit was circular, about six feet deep, its diameter at bottom perhaps a little less than its depth, and at top twice as much. Soon after my arrival, about twelve coolies came, each of them bringing a load of wood, on his or her head, for several of them were women, and they came twice. I charged all the labourers with being accessory to the crime, about to be committed; and the general reply was in substance, that they worked for money, and did this work as they did other work, because they were paid for it. Carelessness or cheerfulness characterised all the Hindoos near or on the spot. Ten or twelve were playing at some game but a little way off, and one near the pit proceeded to break some of the wood into small splinters, in order to facilitate the kindling of the fire, with quite as much apparent indifference as if he had been about to boil his own rice. When he thought he had broken enough, he proceeded to light a small fire near the pit, but he took some previously to light his own chiroot, and he was at once employed smoking it, and kindling the fire; this being done, a small fire was kept up, for the purpose, as I supposed, of being ready to kindle the larger one. The pit being finished, some water mixed with cow-dung was sprinkled on the margin about one third of the way down, in sufficient quantity to turn the sand its own colour, two ropes were also well wetted with the same mixture, the use of which will appear hereafter. On inquiring the use of two bamboos which lay near, I was told that they were to stir the fire and turn about the bodies; the bits of wood prepared for the occasion, were between twelve and eighteen inches long, and I suppose, on an average, five or six in circumference. A quantity of them were now thrown

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into the pit, and a man at the bottom proceeded to set them up on their ends two or three thick round the sides, upon this he placed a second tier, and on the second, a third, he also covered the bottom perhaps five or six inches thick, so that the pit was now two thirds lined with wood, but, as may be readily supposed, the upper tiers were thinner than the bottom one. Soon after all was finished, the dead man was brought on a rough bier, which I can readily suppose might have been constructed by one man in less than a quarter of an hour. The sides were two bamboos sufficiently thick for the purpose, and across them were tied (ladder wise,) eight small ones, some of them about the right length, and some of them considerably too long. The corpse was partially wrapped in a quilt and a mat, and it was brought by four Brahmuns, preceded by a fifth. This leading Brahmun carried a bundle of straw tightly bound up, about the length and thickness of a man's arm, and ignited, in which way the Hindoos often preserve fire for a considerable time. These men seemed to be repeating some formula, but they very readily left off to answer any questions that were put to them relative to the business they were about.

Soon after this I received a message which obliged me to go home. Returning as expeditiously as I could, I found that the man had been placed in the pit in a sitting posture, with his back resting against the sides; the fire too had been lighted but the wind blew it from the body. Proceeding, now, the way the woman was expected, I soon saw the procession, (if it may be called a procession,) halting a few hundred yards before me; the crowd was kept off the woman by a square made of four bits of wood, each five or six feet long, I believe the men who carried it, were all Brahmuns. The rabble was preceded by some of their rude music, which was not playing when I got up to them; but I had the pleasure of seeing two of my worthy countrymen humanely employed in persuading the woman not to destroy herself: these gentlemen were Lieutenant Welchman and T. Becher, Esq. and they gladly accepted my

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assistance, but alas, we all laboured in vain. I urged the grief which her death would occasion her daughter, and I would have added her son, but as I understood that he was ready to act his part in the infernal tragedy, I rejected that argument as a useless one; I assured her that God would not be pleased but displeased with her conduct—that she was going the way not to heaven but to hell—that the act was not required even by their own shasters, and finally I assured her of a sufficient maintenance if she would consent to live; but it was all of no use. She said that her daughter had a husband and children, and would not be grieved at her death. As to the morality and safety of acting as she was about to act, she denied the truth of what I said, and assured me that she did not want money; she was so far from seeming depressed that she laughed when she replied to what I had said: several times she repeated 'Chareedeyo,' that is, give me liberty to proceed; and when she did proceed, it was with as composed a mien and as firm a step as any other person there. Unwilling to see her burn herself my worthy companions tried, I think, twice more to prevent the horrid deed; and I lent my feeble assistance, but to no purpose: they halted twenty or thirty yards from the flaming pit, where the last effort was made; and that failing, her infamous coadjutors gave her a lighted lamp, which I think she put into an earthen pot, that she carried under her arm. What became of this afterwards I do not know; for in a little time all was confusion, and a scene, the most perfectly hellish that we ever saw, was presented to us. A way was made for the woman to the pit, and its margin was left clear. She advanced to the edge facing her husband, and two or three times waved her right hand. She then walked hastily round the pit, and in one place I thought the flames caught her legs: having completed the circle, she again waved her hand as before, and then without either hurry or hesitation jumped into the fire * * * * * * * * * * * * * * *
At this moment I believe the drums beat, and an infernal shout rent the air, but I can scarcely say I know; all was

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confusion, a dense smoke issued from the pit, intermixed at intervals with partial bursts of flame. This was occasioned I suppose by quantities of powdered rosin being thrown into the pit by handfuls; and what was thrown in at one time popped off in a sudden blaze, whilst what followed it obscured the pit with smoke. In a little time however, they allowed the fire to clear itself, and we then saw the wretched woman in the midst of it. I think her posture was that of kneeling down and sitting on her heels; her body was erect and motionless, except that she sometimes moved gently backwards and forwards as if she bowed. The assistant murderers kept throwing a little rosin at her, but she did not seem likely to be out of her misery in a little time, for the fire was not large and fierce enough to do the dreadful business very quickly. So Lieutenant W. as he could not save the woman's life, resolved, if possible, to shorten her sufferings; and he insisted upon the people throwing in more wood, but I rather think he was forced to use his stick in order to enforce obedience. The poor creature still kept her erect posture, but at length she seemed partially to rise, and she pitched forwards with her head against the side of the pit, about two feet from her husband's left hand. Part of her dark skin was burnt off, and we thought she had lost one hand, but now I believe this was a mistake. The motion of her head in this position indicated pain, and she continued to live two or three minutes longer. The other gentlemen then went home, but I staid a little longer and saw the bodies taken out: for though the women are burnt to death in these pits, the bodies are taken out whilst they are distinguishable, and consumed in two different fires; at least that is the case here, and we are told it is done that the son may make sure of some fragments of *both* his parents to throw into the Ganges. Now the ropes came into use which I have said were wetted with cow-dung and water, one of them was doubled and the middle thrown down to catch the man's chin, I think it was guided to his chin by a bamboo; one or two bamboo levers were then put under his head to raise it, and get the

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rope round his neck, the rope was then twisted, that is, the two ends of it were twisted together, in order to fasten it, and they began to draw, but they failed, for the rope slipped off. Another man then attempted to fasten the rope, he succeeded, and they drew up the body with the exception, I think, of the legs, but it was quite dark, and nothing could be seen but by the light of the fire. As they were not very expeditious the ropes must have been in considerable danger of being burnt, but the people threw a little water on them occasionally to prevent it. They then tried to raise the woman, but could not easily get the rope round her neck; so they put it on her arm which projected in such a way as to favour their doing so; and after twisting it well, they drew her nearly to the top of the pit, but they seemed afraid they should lose her again if they trusted entirely to her arm; so she was held just below the edge of the pit, till another man put the other rope under her chin, and she was then drawn quite up. Some of the people then employed themselves in arranging the wood for the fires to consume the bodies. I staid perhaps ten minutes longer, finally leaving both bodies on the brink of the pit, that of the woman still blazing, the joints of her knees were exposed, and most of the flesh burnt off one leg. I said yesterday to a fourth gentleman, who was present, 'Did you ever see such a scene before,' to which he replied, 'No, and I will never see such a scene again.' Such are the facts, and I leave them to produce their own proper effect, remaining,

Yours affectionately,

WM. BAMPTON.

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CHAPTER VII.

While the missionaries, as detailed in the last chapter, were endeavouring to benefit the benighted millions of Orissa, the society at home exerted themselves to increase the number of their labourers. In June 1824, the writer of this narrative, with his beloved partner, was solemnly set apart, at Derby, to the service of God among the heathen. The following account of the ordination is extracted from the report of the committee for that year.

"The solemn services connected with the ordination of Mr. Sutton took place at Derby, on Wednesday 23d of this month. At an early hour the chapel was crowded to excess. The ordination service was deeply impressive. Many were powerfully affected while the young missionary detailed the progress of his own conversion, and narrated the important change that took place in his state and feelings when he was brought from scenes of impiety, vice and misery to embrace the gospel, and to consecrate himself and his all to the service of God among the heathen. Nor were the audience much less affected, while Mr. Orton offered, with fervour and affection, the ordination prayer. Tears flowing from the eyes of hundreds, testified the feelings of their hearts. The uplifted hands of perhaps a thousand persons offered the pledge given on former occasions to pray for and support the missionaries and the mission. A suitable and powerful charge was delivered by Mr. Stevenson, and the service was concluded with prayer for blessings on the missionaries; for blessings on the father, then present, who was resigning his son; and on the parents, who were yielding up their beloved daughter, to pursue the arduous duties of a missionary life.

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Mr. and Mrs. Sutton embarked for India in the Euphrates, August 12, 1824. Their passage was a long one, being upwards of six months. A fortnight of this time however was spent at Madeira and nearly another at the Cape of Good Hope. Many interesting circumstances occurred during this voyage. The captain and passengers were peculiarly agreeable, and many opportunities for usefulness were enjoyed. The following extract of a letter from Mr. Sutton, written soon after his arrival in India gives some account of the latter part of the voyage and of their arrival in India.

"February 13. The last Sunday we were on board, we made Saugur light vessel, received the pilot on the Monday morning, and got within sight of Saugur Island the same evening. In moving up the Hoogly we felt extremely anxious to get to our journey's end, and engage in the great work. Every thing presented a strange appearance—men, beasts, trees, and even the grass and fruits reminded us we were very far from happy England. We were very soon surrounded with crowds of natives with their naked bodies, and almost unintelligible jargon. We thought for a moment with something like dismay, are these the creatures among whom we are to labour? Oh my dear sir, 'tis very difficult to maintain those feelings of tender compassion towards them with which we left England. Their abominable idolatries, their duplicity, their ingratitude, their determination to cheat, to lie, to steal, with every species of wickedness, disgust the mind and harden the heart, until we can feel as well as remember they are immortal creatures, for whom the Saviour shed his blood; and that so much the more as they are desperately wicked, they stand in need of the sanctifying effects of the gospel. It is little conceivable by those who dwell among Christian society, what a tendency the conduct of the natives has to disgust the mind and blunt the best feelings of the Christian. Oh that we may always feel for the poor depraved Hindoos as missionaries of Jesus Christ ought to feel. In passing up the Hoogly, we were struck with astonishment

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at the vast population on its banks. We had heard of swarms of natives but we had never conceived of them. They are literally innumerable, for no account can be given of their number. But ah, they know not God, neither do they desire to know—but the time shall arrive when these of India shall come. The country presents a very interesting appearance. The trees are very beautiful and numerous; and the crowded villages are seen in every direction seated in the midst of beautiful and fruitful groves. Here and there an idol temple is just discernible, and the din of poojah (worship) breaks upon the ear and reminds us we are in a heathen land. How pleasing is the thought that this moral wilderness shall become a fruitful field, and in the place of idol temples shall be seen the temples of the living God. It will be so, and this is all our hope. Without this belief, a missionary would immediately turn round and leave India to perish in her sins. The Jackalls make a horrible noise all night, and at first lead you to suppose some dreadful murder is being committed. The musquitos are still more annoying; at first, however, we escaped unhurt, but now they make sad work with us. One of the most disgusting scenes you meet with in passing up the Hoogly, is the dead bodies floating down with the tide, while the kites and vultures are tearing them to pieces as they move along; this, however, is not so common as formerly, as there are boats appointed to sink them, especially near Calcutta. We reached Garden Reach about five miles from Calcutta, on Saturday, the 19th February, and after repeated invitations, and a boat being sent for us, we went ashore to our kind friend Mrs. Ballard's, a most sumptuous place."

After remaining about ten days in the beloved society of their missionary friends at Calcutta and Serampore, Mr. and Mrs. Sutton proceeded to Cuttack, where they arrived in perfect health and safety. But alas! how soon were their brightest prospects to be overshadowed by the darkest cloud of sorrow and disappointment.

The writer begs to introduce in this place a few extracts

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from the letters of his late beloved wife, as he is desirous that her memory should be associated with the history of the Orissa Mission. Few females ever engaged in the sacred work of missions apparently so well qualified for extensive usefulness as Charlotte Sutton. But it pleased an all wise Providence to frustrate the hopes which were entertained respecting her; and in three months after her arrival in India, to remove her to the society of the spirits made perfect before his throne.

"TO MR. AND MRS. C.

Cuttack, March 18, 1825.

My beloved Father, Mother and Sisters,

I feel partly obliged to address you altogether lest I should not find time, under present circumstances, to write you separately. You will not I think impute it to a decreasing regard for you. No, a separation like ours has no tendency to this; though, blessed be God, such have hitherto been his unspeakable mercies to us, that we cannot complain of having forsaken friends. He continues to show himself our best Friend, by comforting our hearts and enabling us to rejoice exceedingly in our present circumstances and prospects, by keeping us in some degree sensible of his goodness, and dependant for our happiness on him alone; and the friends who have been raised up to serve us in every possible way, exceed calculation. Now to you my beloved parents and sisters, who feel so tenderly for my welfare, this must be gratifying news. O tell me, will you not ascribe it to the good hand of our God upon us; will you not say, with David, "Bless the Lord O my soul?" But I must tell you a few particulars. [After giving an account of the voyage she thus proceeds.] Among all this information, there is one subject which I ought not to conceal from you; that is, that I expect with the blessing of the Most High, to become a mother. I have been on the whole tolerably well since leaving Madeira. I feel little or no anxiety about it, (in fact, my dear Mr. S. makes it his constant care to prevent this,) nor as to the

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event itself, whether it terminate in life or death, if we be found waiting for the coming of the Lord. I have especial reason to be thankful for being freed from the terrors of this enemy. I would not boast; but through my dear Redeemer's strength and merits, I hope not only to meet him undismayed, but to welcome his appearing as the porter who must open for me the door of my Redeemer's kingdom and introduce me to his presence. I know, my dear mother, that these remarks may cause a painful thought; yet let it be but momentary. Rather let it lead you into the more immediate presence of a gracious God, in thankful adoration of his abundant goodness to such unworthy creatures, and there learn to say, '*Thy will, O God, be done.*' For his time is best, and no matter which traveller first arrives, if the other is fast following. We think and talk of you all by turns; we are as happy as we can expect to be in this world, we only want more of the spirit of Christ Jesus.

Our passage from the Cape was a long one; in twelve weeks we landed at the residence of Mrs. B., about four miles on this side of Calcutta.

On Monday we went to Calcutta, where we met Messrs. Pearce, Lawson, Yates, and other dear brethren, their wives, and Dr. Marshman. On Tuesday the budgerow was sent from Serampore, and by five or six o'clock in the evening we were safely landed at the hospitable mission house. I cannot pretend to tell you of half the affection, and joy, with which we were received. Every one bid us welcome and considered us at home. We could not however feel ourselves to be so, while at such a distance from our more immediate colleagues. Our first attention therefore was directed to our manner of travelling. The distance being two hundred and ninety miles, my circumstances peculiar, and the season unfavourable for going by water, with many other disadvantages, caused us very many perplexities; especially as my dear Mr. S. would not consent to leave me behind, and was determined to take no step which was opposed to my mind, or that would endanger my health. Mr. S. soon found a plan which so far answered

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all the objections of friends, that we proceeded on our way without hesitation, as to the path of duty; and by the good hand of our God upon us, we are now safely lodged beneath the roof of our brother and sister Lacey, with whom we consider ourselves quite at home. Brother L. met us about one hundred miles on the way; you may conceive something of the joy we mutually felt; our brethren appeared to feel it especially; for having had information of our leaving England three months before our arrival, they began to doubt of our safety. You will want to hear more than I can possibly stay to tell you, for I must be brief. I need not speak of our comforts, they far, very far exceed any thing that we had anticipated or desired. I assure you the first petition which arose from my heart was, that we might be delivered from self. O let me beg of you constantly to pray for us, that in the midst of such great and innumerable mercies, we may ever be preserved from indulging dependence upon ourselves; and that we may learn to deny ourselves, and take up our cross, not living after the flesh, but after the Spirit. The God of nature has not left India an unfinished part of his creation, but has furnished it with every requisite for the temporal wants of its inhabitants; and nothing I apprehend, but the artificial wants of the *pampered* European, renders one additional article necessary in this favoured land.

But a word for ourselves; you will necessarily feel anxious for our mutual affection and happiness. I would my beloved parents, with gratitude to our heavenly Father, acknowledge that our cup of blessings constantly overflows. I need not tell you that God has given me the desires of my heart in permitting me to rest on the heathen shores, but my faith is not yet at an end."

On April 2d, the day but one before she became a mother, she wrote a letter to a friend in England; but thinking it too small, she began another on a larger sheet. This she was not permitted to finish. The sheet on which it was begun, conveyed the painful intelligence of her early departure.

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In the former of these last efforts of her pen, after speaking of the Hindoo's listlessness, and inattention to the glorious gospel, as enough to damp the warmest zeal, if not supported by the promises of God, she proceeds,—

"Missionaries often need the prayers, the united fervent prayers of all Christians. The uniform declaration of the sacred word amounts to, *ask, ask, ask*;—'Pray ye the Lord of the harvest.' 'I will be inquired of for these things,' 'Ask of me and I will give thee,' &c. &c.

I felt some degree of dissatisfaction on my arrival here, that the prospects did not correspond with our expectations when in England. I had fondly anticipated the opportunity of going from house to house, unshackled by the chain of custom; and of seating myself amidst a circle of little swarthy chits, and endeavouring to instil into their minds the knowledge of a Saviour. I trust I did not form these expectations from any confidence in what I should be able to do, but I think, it was in dependence upon the blessed God. Yet I confess, that when I saw the shackles of caste, and felt the oppressive heat which confines us several hours in the day, and renders exercise a burden,—it was then my dear sir, I should have fainted if I had not believed. Ignorance of the language is another very formidable obstacle; but our dear sisters here have so far overcome it as to be able to superintend the schools; I hope that I shall be able to acquire a knowledge of the language too. At present the caste prevents more than even this. You will smile perhaps, if I tell you that I have already had some pleasing and profitable meetings where I could not understand one word in a hundred, but I assure you I have. Nor did I on such occasions, envy my much beloved school at Wolvey; though these meetings consisted of little boys and girls with rings in their noses, and with only a small piece of cloth wrapped around their black bodies. You will see this part is intended for your dear little ones, to whom remember me, I do not say remember me to your dear partner. She of course shares in all I feel toward yourself.

Yours affectionately,

CHARLOTTE SUTTON.

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As this brief notice would be necessarily very incomplete without some reference to the closing scenes of her life, the writer inserts a considerable part of a letter which accompanied the effort of her pen last inserted, and was addressed to the same correspondent.

My dear Brother P.

Little did my Charlotte think, while penning these lines, that severe affliction would render her incapable of finishing your letter. But that gracious Being, who has always shown himself, to us especially, to be too wise to be mistaken, and too good to be unkind, sees fit that it should be so.

" Again my dear brother, I resume my pen to finish this epistle, but what shall I say? When I began the above lines a few days ago, little did I think that ere I concluded this letter, my dear Charlotte would be no more. It was only the day before she died that I determined on letting you know of her illness; but I had not then the least conception that her sickness would prove fatal. Before this reaches you, probably your friendly heart will have sympathized with her bereaved partner, and your eye will have dropt the tear of affection over the memory of my happy Charlotte. But I will not complain. The Lord gave her to me, and in mercy he has taken her away. He has done me no wrong; she was his much more than mine: hush then my distracting passions! It is the Lord, let him do what he will with his own. O! Sir, if I were to think of my loss alone, it would overwhelm me. She was the wife of my youth. We seemed formed for each other; we loved each other with the most ardent affection; our days passed away, leaving us every evening still more attached. Our sky was too fair to remain long unclouded. And for the last two months, especially, we anticipated some heavy trial, and prepared our minds for it; but little did I expect so severe a stroke as this. From the prospect of her becoming a mother she had a forboding that she should not long survive that event. Yet when we contemplated it as probable, she always expressed strong confidence that God would do every thing well.

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Her spiritual enjoyment was often very elevated. Notwithstanding her situation, and our circumstances on board ship which were far from being favourable to spirituality, her mind was often much under the influence of heavenly feelings, especially when contemplating the love of Christ. Dear departed saint, she was prepared for heaven. Her love was too ardent to be long away from the Lord she loved. Oh how sweet is the memory of those precious seasons!

She was far from being an ordinary Christian. Of her desire to do good, and her devotedness to the work in which she was engaged, it may be sufficient to extract a passage from a letter, sent for her since her death, by Mrs. B., a lady who came passenger from the Cape in company with Mrs. Sutton, and who was distinguished in India by her piety, and active benevolence. She writes, 'I often think of the earnest, simple spirit of devotedness which appeared to animate you on board; and I do hope you will favour me occasionally with some account of your progress in your most arduous undertaking. And may that blessing rest on your labours which can alone render them productive of the good you so ardently desire to be the instrument of conveying to the souls of your fellow creatures.'

That good perhaps may be accomplished by her death, which in her life she was not permitted to see. Harriet Newell, though dead yet speaketh,—and so will Charlotte wherever her living voice was heard.

On the 4th of April she was confined to her bed. All went on well till the 12th, when she sat up a considerable part of the day. On the same day we received our first letter from England. It was from Wolvey, and the hopes it excited in behalf of some dear members of the family, who had become acquainted with the Saviour, were too much for her weak state of body. Her spirits were too high, she sang, and prayed and praised, for her mind was very spiritual. In the evening she unthinkingly opened a drawer, to get something for her babe. The exertion injured her, and alarmed her very much. This was followed by hysterical

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fits, accompanied by derangement; she was very violent all night. Before she quite lost her reason, she exhorted us all, with great fervour, to self-denial, devotedness and affection towards each other. She repeated with much earnestness, 'Let the world know I do not regret my choice.' And during the night she evinced great anxiety for her family and connexions. The subject of the letter dwelt repeatedly on her lips, and often she would exclaim, with delight, 'My dear S. is become a Christian!' &c. &c. She talked a good deal about I. F., and said she would see him in heaven with Brother P. On one occasion, when we thought she was dying, she laid herself straight on the bed, and bid us all farewell. It was more than I could bear, and I exclaimed, 'My Charlotte! my Charlotte! I cannot spare you yet!' But she seemed hurt at what I said, and replied, 'My Sutton, are you not a Christian?' The next day she was better, and the doctor assured us she was not in the least danger; the complaint was very common in India, and never fatal. On Friday she was rational for some hours, and we had the most delightful season I ever remember. She seemed just returned from heaven with all its happiness. We never before had such a day; and on my telling her I could cheerfully part with her, if the Lord should see fit to take her, the last tie to earth seemed removed; and we prayed and wept and rejoiced, and parted till we should meet in eternity. We both felt so swallowed up in God that death appeared the most welcome event of which we could conceive. She said she thought the Holy Spirit had been explaining Scripture to her mind, from one end to the other. She never saw it so clearly, and fully, and encouraging in her life.

On Sunday she was again rational, and so much better that I was enabled to leave her to preach at the baptism; but she sunk again, though we still thought her gradually recovering. She used to sit up in bed and sing so cheerfully, you would have thought her the happiest being on earth, though quite deranged.

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On the 1st of May we removed her to Pooree for the benefit of the doctor's attendance, milder climate, and sea-bathing. For a time she seemed to revive, and we thought her so much better that I prepared our bungalow, and hoped very soon to remove into it. But then, I little contemplated so severe a change. She had been much more composed for two or three days, and we thought it favourable; but alas, it was a treacherous calm. On Saturday I began to finish the annexed letter, thinking to tell you she was recovering; but the next day saw all my hopes wither away.

On Sunday morning, about five o'clock, as we were preparing to bathe her, we found her very low and feeble, sent for the doctor, who came before six o'clock. But she grew worse, he gave her several stimulants, which revived her, and she ate some sago; still she sunk again; her hands and feet grew cold and clammy. About ten o'clock the doctor lost all hopes of her recovery, and communicated the sad news to me. I will not dwell upon my feelings; she still ate sago, and took camphor mixture very freely; but continued to sink, and seemed inclined to sleep. At intervals, she seemed quite rational; knew doctor Stevin and called him and all of us by name. At half past eleven she inquired the time. Soon after brother Bampton asked if she trusted in Jesus Christ; she replied hastily, 'To be sure I do!' About four she said, 'The Lord has made peace for us!' or, 'Has the Lord made peace for us!' She now appeared gradually to lose her hold on time. About five she turned to me with a sweet smile and said, 'My Sutton, I am beautifully happy!' I inquired what made her so happy; but reason fled again, and she spoke no more that we could understand. At eleven o'clock I perceived a change, and called to brother and sister Bampton, who had just left me. She sunk very fast; a few minutes before half past eleven, she turned to me and smiled. I called to her to speak to me once more, but she could not. At half past eleven she turned her eyes away and breathed her last, so gently that we could not tell for a minute that she was gone. She

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left a smile on her countenance, beautifully and strikingly illustrative of her happiness. Thus peacefully died my Charlotte; and the next day hid her from my eyes for ever. O that our end may be as blest as hers! brother Bampton officiated at the grave.

Although the burning sands of Pooree cover the dear remains of my Charlotte, yet her spirit is not there. No; it is with the Lord she loved. She is happy, infinitely more so than earth could make her. She was prepared for heaven. It was noticed by many, especially in Calcutta. Then, why should I complain? Her living voice seems to say, weep not for me. Why should you weep? I have finished my course, I have obtained the crown. I cannot come to you, but you will come to me; in a very little while the day of life will close, and you too will be called to come up hither to be with Jesus. Blessed hope! It cheers even now, this aching heart—it smooths this care worn brow—it is enough, O Lord, only glorify thy name, and I will praise the hand that took my love away: I cannot add more.

A. Sutton.

Soon after the arrival of the new missionaries at Cuttack, the brethren agreed to meet every six months to consider any subject of importance connected with the interests of the mission.

In consequence however of the distance at which the brethren were stationed from each other, and the difficulty of getting together, their conferences were seldom held more than once a year. They have been found interesting and useful meetings, and have had a beneficial tendency in uniting the missionaries in heart and purpose.

As in other parts of India, so in Orissa, there is a number of festivals celebrated in different parts of the province, on a variety of occasions; such as the anniversary of consecrating a temple—the recurrence of some fortunate day for bathing in certain rivers or tanks—some remarkable astrological phenomina, and so on. The missionaries found

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these favourable occasions for making known the gospel, and frequently improved them for this purpose. The following notices refer to several of their excursions at the beginning of this year.

Peggs. January 11th, 1825. I attended the Jattra at Munchaswer, with brother Lacey, Abraham and the pundit. When we arrived near the temple, the Autghur Raja (in whose territory it stands,) was ascending the hill to pay his devotions to the idol Mahadaive. We proceeded to the London school, and had worship in Oriya. Returning we had a very interesting opportunity with the Raja. He is a very good looking man; he received us respectfully, heard with much attention, and received an Oriya Testament from us. We ascended the hill and found a great number of people assembled, buying, selling, &c. so that it was a complete Babel. On a carpet opposite the old temple, sat the Raja's son, about eight years of age; and the Raja's two brothers, one twelve and the other seventeen, very interesting youths. We took our stand here and delivered our message. Abraham spoke much, but not so evangelically as is necessary, which defect I endeavoured to supply.

January 19th. Started about day-break, and reached our destination, which was a bathing festival at Tuntur, a little before nine o'clock. Three rivers here unite their streams, and multitudes of deluded people were assembled to bathe in them. We took our station near the old ruinous temple and temporary Bazar, and thus united the attractions of the day. Brother L. took one situation and I another, and for nearly three hours I sat upon my palanquin, and was surrounded by the people, whose attention and eagerness to receive books was very great. Rest was almost impossible, though necessary; with difficulty we got something to eat. Finding ourselves nearly exhausted, we quitted our post, and retired to our night's situation under a tree. Here again we were surrounded by people. Abraham laid down and slept; I occasionally walked away, but brother Lacey still continued to speak, his strength being the greatest.

February 16th. Brother Lacey, Abraham and I went to

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Puramunx to the large Juttra or Mela. It is the most like a fair of any thing I have seen in India: the concourse was great, but the disposition to hear discouraging. Great numbers of women of bad character came in carriages and gave a most unfavourable idea of the morality of Hindooism. The nightly revel induced us to leave the abominable place when it was dark, and cross the river to our school at Routrapore. But so inconsistent are some nominal Christians at Cuttack, as even to take a journey of ten miles to be present at midnight when some peculiar ceremony takes place of carrying a light upon the top of the temple. Oh! for genuine Christianity.

Sutton. March 15th. On Saturday evening at six o'clock, brother Bampton, Lacey, Sunder, the schoolmaster, Abraham and myself, set off to a religious festival, at Bhobaneswer; brother Peggs prayed for a blessing on our journey: he was unable to go. Our way lay for twelve or fourteen miles along the great road to Pooree, or Jugurnath. This is a very fine broad road, equal to a good turnpike road in England. It is beautifully ornamented and shaded with large Mango trees regularly placed on each side, I suppose the work of very holy men in Hindoo estimation. These trees form a refreshing retreat and protection from the blaze of the sun by day, and from the damps by night, for the numerous pilgrims who throng to see the great god of India. It being soon dark, I could see but little of the scenery of the country, excepting when the blazing fire of a company of pilgrims illuminated the night, and rendered visible the deserts and jungles with which we were surrounded. Nothing particular, except the following circumstance, which will point out the superstition of the Hindoos, occurred during our journey:—In passing through a wood one of the palkee-bearers cried out that a serpent had bit his foot. Brother B. immediately took out his lancet, and offered to take out the poisoned part. This the man would by no means consent to, though he was told he would die if he refused. But one of the men in order to cure him rubbed his leg; and after whispering a few words, breathed

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upon it, and tied a piece of grass round the leg, just above the place, to prevent the poison spreading any further, and we then set off again as though nothing had happened. We heard no more of the bite, and so concluded, either it was not a venomous serpent, but a thorn that pricked him, (a serpent or snake bites something like a thorn pricking one,) or else, which is very likely, the bearers did not wish to go further that night. We reached Bhobaneswar by twelve o'clock, (eighteen or twenty miles I suppose,) when we had some tea; the ground served for a table, and a broken platter held some oil for a lamp, with a bit of string for a wick. Notwithstanding, we made a comfortable supper, and after commending ourselves to God, and supplicating his blessing on the following day, retired to our palkees, and slept pretty comfortably till day, when we rose to begin our work. Brother B. took one road, brother L. another, and not being able to speak myself, I went with Abraham another way. Here were people assembled of all sorts, sizes, figures, and descriptions, an exceeding great multitude from decripid old age to the infant in arms; many fantastically attired, and great numbers of women. Some excited our risibility, but more our pity, and drew forth the tear of sympathy. Abraham spoke very fluently; many heard the word, and received tracts and gospels. One man observed that he was a great sinner because he had killed many fish. The crowd was variously employed; some were hastening from one temple to another to obtain a sight of their favourite block, stone, or something much worse; many were purifying themselves in the lucid stream; others were bowing and worshipping the byraggees and Brahmuns. Four devotees were dancing, with cords run through their sides, to a tune upon an old kettle or brass utensil; one lay flat on the ground with his face and head completely covered with earth to a considerable thickness. How he breathed I could not conceive. Between seven and eight o'clock the sun grew very hot, and we retired to our tent. Many followed us for books, &c. so that we could scarcely get time to eat. After

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breakfast we had a good number arranged before the tent when we prepared for morning worship: Abraham prayed, and Brother B. read a chapter, and addressed the people. From that time till four o'clock Abraham, Lacey, Bampton and Sunder were engaged with scarcely any intermission; I could do nothing but give away books. Many of the women came and bowed their faces down to the ground, as if they wanted to worship us. After a little refreshment, we went out again towards the temples, where we could discern the car at a distance, but for the crowd of people could not get near it. Our brethren spoke to them till they were exhausted, and we then prepared to return to Cuttack. As we returned through the woods, I could occasionally discern one and another of the numerous ancient temples.* But now the place is nearly overgrown with jungle, and apparently deserted. This gave rise to some encouraging reflections on the declaration, " And the idols he shall utterly abolish."

At the close of 1824 and the beginning of 1825, Mr. Bampton was out on a missionary tour as far as Ganjam.— The following extracts are from his journal.

December 28. I left home and in my way went to one village, and spent about an hour; during which time I showed the way of salvation to ten or twelve men. Afterwards I entered a little place called Gwarodee, where I only saw three old women and some children; most of the people being in the fields at work. I asked one woman her age, when she opened her mouth to shew that she had lost her teeth; she did not know her age, but ventured to guess it at five or six score years! I told her that I taught the way of salvation, and without my prompting her to it, she said she was a great sinner. As to knowledge of any kind, she thought it was not to be expected of them; for she said, " We are Bowries," (low caste,) " what do we know?"

* The report is that there are 999 temples at this place; that they were all built in one night, and if there had been but one more our neighbour Jugurnath would have removed thither.

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December 31. I went to a village of fishermen: my bearers would have dissuaded me from going, because they said the people could not read. It was however admitted that they could hear, and so I went. I walked for some time without seeing more than two or three men; and I understood that most of them were out fishing. Almost without a hope of success, I invited the women to come and hear, several of whom came. As it rained I obtained permission to enter a large room, in which a man was making a net, and soon had a congregation of about thirty adults, half of whom were women. They did not seem to think it imaginable that catchers of fish should know any thing; they however seemed willing to hear, and I hope I made them understand. The village is more populous than many, but no one could read. I greatly pity them, and hope I shall see them again. Though I cannot in many places expect equal success, I shall hereafter expressly invite the women. These poor people have some paltry gods which they confessed did nothing for them, but they would not give them up.

January 1. If I were in England, my preaching would now be more accompanied with the Holy Spirit than when I was there. O! that in my prayers I may remember that, if I could speak as clearly as Locke, or forcibly as Demosthenes, and as evangelically as Paul, without the Holy Spirit, I should do no good.

January 2. Lord's day evening. This has been more of a Missionary Lord's day than any other I have spent, and perhaps I have not spent a more comfortable one in India. From half past ten in the morning, I was travelling and preaching till after six at night, without eating or drinking. I have been engaged at six places, Allapatam, Gopenatpore, Bagomoondy, Balapatna, Segoda, and Satapare. My hearers in these places, taking the above order, were about thirty, twenty, forty, ten, twenty, and an hundred. My method of collecting people is, to go into a village,—introduce myself as familiarly as I can to the first man I meet, and tell him I am come to give him and his neighbours

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some information. He often asks what about? I tell him to call his neighbours, while myself and bearers invite such as we see; I think I usually get by this means the greater part of the men who are at home. In the first village, I began by asking some questions about the Toolee plant, a pedestal fir, which was just by. I said, Do you pray to it? They replied, "Yes." I then added, "Does it hear you?" They said, "No." Then said I, "Of what use is it?" They replied, "It is of no use." I then asked, "Can Jugurnath hear you?" They answered, "No." The easy inference to be drawn from this was, his worship is useless, and you cannot be saved by it. Some Brahmuns assented to all this; from which I passed on to the sufferings of Christ for us, and the proof that his religion is the true one. After leaving them, I went to Gopenatpore, which is very near Allapatam, and found that I had a number of the same hearers. So instead of repeating the same things, I addressed them on repentance; or, as I think, it is more properly called in our Bengalee and Orissa Scriptures, "A change of the mind;" not however forgetting my old topics. The women at the different places peeped at me from behind the walls, but that was all. At Allapatam, I pointed to a stone and said, "If you pray to that, can it hear?" and a man who wished to save the credit of their stone idol, replied boldly, that it could: I then said to the people, "Have you an insane man in the town?" They replied in the affirmative. 'Do you fetch him,' said I to one of my own people, 'and we will ask him.' The poor fellow, who thought me in earnest, was walking off to seek for him; but it afterwards appeared that the people had misunderstood me, there being no crazy man in the town. I next said, "send me a child;" and a fine boy about twelve years old was put forward; whom I asked, 'When you talk to other boys do they hear you?' He replied, "Yes." 'If you talk to my stool will it hear you?' He said, "No." I then asked, 'If you talk to that stone will it hear you?' The boy answered "No." I looked very hard at the man and we left the subject.

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I again preached at the same place where I was employed last night. I found a similar assembly, and I believe many of the same persons. They sat, as the Hindoos commonly do, in what we should call the gypsy fashion, but they almost formed an oval, with the middle clear: they were three, four, or five deep. I was at first afraid they might be assembled for business, and in that case I should not think it proper to intrude. But a man without told me they were not, so I placed myself among them, and inquired what they were assembled to talk about, to which they replied, "Sook and Dook, and Balak and Beebahe," and so on; that is, pleasure and pain, children and marriages, and such like things. I then asked how many there were present, they said about a hundred: I next asked how many would remain in twenty years, which question they said they could not answer. I told them, not more than twenty or thirty. And as they admitted they were sinners, and that sinners went to hell, I intimated that it would be a sad thing if so many of them should go to hell so soon. I added that I came to shew them the way of salvation, and then proceeded to preach Christ to them. Before I left, I asked if they ever considered what would become of them, to which they replied, "some do and some do not:" "all," they said, "will not think." I seriously advised them all to think, and left them.

January 4. I was engaged five times. My last place was Abunda, where my tent was pitched for the night.—Here I had twenty-six adult hearers: probably there might not be a man absent who belonged to the village. Obtaining general attention to an address of some length, I dwelt upon the certainty that many of them would die in a few years, and go either to heaven or hell; and the great importance of thinking upon the subject, especially as their anxiety was engaged about things of much less importance. I mentioned a number of things as being sinful, to which they assented; they also admitted that they were themselves sinners. I then insisted on their being in danger, and pointed to Christ as the Saviour; insisted on his mira-

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cles in proof that God was with him; stated his sufferings and death, with their design, and exhorted to faith.

January 8. I had a pretty good opportunity at Pryage this morning with about twenty men. I led them to acknowledge the sinfulness of various practises—then to acknowledge that they were sinners and in danger. I then gave a brief relation of Christ's sufferings, death, and resurrection; assuring them that they must believe in order to be saved, and illustrated faith by the dependence of children upon their parents. After which, according to my usual manner, I related some of the miracles as a specimen of the rest; and insisted on them as evidence that the Christian religion is Divine. They did not introduce their idols, nor did I. I gave them books; and wrote the name of Jesus Christ on the ground, as I frequently do to assist their pronouncing it. Before I left, a man who had seen my pencil requested the use of it to write the name of Jesus Christ on a blank part of his book.

I went to Kolonhar, where I found no men, but persuaded three or four old women to come out and listen. It was a fishing village, and they confessed that they were sinners because they killed fish. They have a temple nearly in the form of a beehive, but I think not so large. I asked who made it, and was told it was the potter. The object of worship, I learnt, was made of earth, and by one of themselves!! They told me that they offered it a little rice and milk, and a fowl once or twice a month. I fear they did not understand the way of salvation. Many of them seem to think ignorance inseparable from their circumstances, and I think they were unwilling to exercise their minds in order to understand any thing.

January 9. Lord's day. One man (I believe of the Sarrea tribe,) asked whether my system made any difference in favour of Brahmuns. To which I replied, that as God gave the sun to enlighten both Brahmuns and Soodras, and sent rain equally on the land of each, so he equally loved the Brahmuns and Soodras, and equally desired the salvation of them all. The illustration happily served to

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sweeten a truth, not in itself very palatable to them, so that all expressed themselves pleased.

While Mr. Bampton was absent on his excursion to Ganjam, his servants (as there was good reason to suppose,) administered some stupifying potion to Mrs. B. with an intention to rob the house. The authorities in the province convicted them of the crime, but the Supreme Court in Calcutta thought the evidence insufficient. They were consequently acquitted.

The journal of Mr. B. contains accounts of many similar days' labour, but which a fear of prolixity prevents our inserting. On the 17th of March, he visited Cuttack to attend the conference and to welcome his new missionary associates; it being agreed that Mr. and Mrs. Sutton should for the present be stationed at Pooree. A few extracts from the journals and letters of the brethren at Cuttack may be inserted to carry forward their proceedings until the next conference. Mr. Peggs' health continued to decline, but he still pursued his labours though afflicted from without and from within.

Peggs. March 24. Held the first quarterly meeting. We all met together and took sweet counsel.

April 7. After worship this evening we held a church meeting and determined to receive Mr. Sunder. The conversation was in Oriya, Bengalee and English. Mr. Sunder gave a satisfactory account of the Lord's dealings with him. How delightfully it sounded in a heathen language! He speaks Bengalee and Hindoosthanee well.

April 11. The Churuck Pooja, or swinging festival. Went out with Mr. S., Abraham, the pundit, and the Autghur Rajah's pundit. The people were mad upon their idols. One of the swinging posts, near Mr. Beecher's, broke and injured two men and a boy. I told them it was God's curse upon this work; a native said, "knowing Jesus Christ all these things will be destroyed."

Lord's day. April 17th. Mr. Sunder was baptized by brother L. this evening. A good number of people, both Christian, heathen and mussulmans were present. Brother

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L. spoke in English and I in Oriya. Brother Sutton delivered a discourse in the evening on baptism.

April 28th. I accompanied brother and sister Sutton to Pooree; the loss of her reason since the 12th inst., except at intervals, is a very painful and mysterious dispensation. She was tied in the palanquin. How changed since the last time she was at our house! My heart is pained at the recollection of it. I was much exercised about the sick on the journey. But surely all this anxiety about the bodies of this miserable people, the slaves of superstition, is a temptation to divert me from benefitting their souls.

May 12th. I left Pooree this afternoon. Near the town, in about a minutes ride, I counted twenty-six or twenty-eight sculls, which defile this accursed spot. Took leave of our afflicted friends; dear sister Sutton still deprived of reason, and in a very precarious state. I felt much at parting, but alas! she knew me not, and my fears presaged what the event proved, that I should see her face no more in the flesh. Brother S. was deeply afflicted—The Lord sanctify these trials to us! I stopped at the gate a few minutes, and had some conversation with a person who superintends the pilgrim tax; he is a Norwegian by birth. I gave him a copy of Doddridge's Rise and Progress, my favourite book. Poor gentleman! could he see the nature of his office, he would prefer a scavenger's situation in Europe.

May 13th. To me this was a mournful day. My dear child who had previously been unwell for a short time, was seized with convulsions about twelve o'clock, and in half an hour was no more. O what a sudden change! we know not what a day may bring forth.

Arrangements for the funeral were necessary, as it must take place the next morning. This adds poignancy to the grief of losing friends in India, that the deceased must so soon 'be buried out of our sight." Mr. B. the collector, kindly lent his palanquin carriage, and expressed much sympathy for us. The same day I was desired to bury an individual who had died in her confinement.—'Work while it is called to-day,' is the language of all these events.

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May 20th. The sudden loss of my only child unnerves and confounds me beyond description. I rode out this evening and visited a Portuguese who is ill. He became a Protestant through reading a Portuguese Testament, which he took from the library of an English gentleman, in whose employ he was about 45 years ago. He threw away his two representations of the Virgin Mary, and declared his renunciation of Popery. Thus even a stolen Testament proved of some utility.

May 28th. I ride out frequently and distribute books, but my complaint in the chest prevents my speaking at any length. Mrs. P. accompanied me this evening to see an unhappy young woman who is to be executed on Tuesday, for the murder of a child which she killed merely for its silver ornaments. I had seen her twice before, and finding her desperate in receiving instruction, I thought the presence of a female might interest and calm her; but it had no effect, all was rage and tempest. What an awful example of the state of the Hindoo mind on approaching eternity! 'Obtain my forgiveness from execution,' said she, 'and I will become a Teringee, (Christian,) and eat your victuals.'—The circumstances of her death, and not the consequences of death, filled her mind.

June 10th. Four men brought on their heads about 15,000 tracts from Serampore; a seasonable supply for us. I saw a poor man this evening under sentence of death; he acknowledged his crime and his ignorance of a future state, and was teachable.

Lord's day. June 12th. I had my last interview with the prisoner, and took Mr. K. with me to talk to him. All was insensibility to the importance of eternity. Hindooism can scarcely be said to present an eternity, transmigration and absorption filling the mind if awakened to reflection. I also saw the man in the prison who stole Jugurnath's ornaments. The circumstances relative to this theft are stated as follows:

"This morning, when the pundahs or priests went in to visit the idols, they found all the silver ornaments gone to

the amount of 5000 rupees. They say none of the doors had been forced. All the inside doors are locked, and the key lodged with the head pundah; and a Seapoy sentry at each outside, as they are not allowed to go in, dressed in their uniform, or to have any charge of what is inside. The Rajah and collectors' men have had a meeting, and confined upwards of twenty attendants of the idol." "Jugurnath's ornaments have been recovered. They were stolen by a *high cast Brahmun* of Jugurnath. The Brahmun says he was starving, and if Jugurnath disapproved of his taking the ornaments, he would, of course have prevented it." This story staggers the pundahs, what a picture does this information give of the state of religion among the Hindoos! A Brahmun robbing one of the most famous of the gods, and yet Brahmuns still revered as gods.

The preaching of the missionaries in English during this year was blessed with good effects. In reference to this, Mr. Lacey writes,

"There is reason to believe that several are under conviction. I visited one of them the other night, and found him living in a new house, which he had been enabled to build in consequence of having through the influence of our preaching left off drinking and feasting. He had a comfortable study. In one corner, which he said he never visited, lay a number of novels, that charmed his taste before, but into which now he never looked. He asked me to commence family worship for him, and promised to continue it if he could. He is a person of influence, and would do us much good. I cannot neglect our English worship while we have such encouragement, neither would you recommend such a step."

Respecting his labours among the natives, Mr. L. observes, "The poor have the gospel preached to them, and the way of life opened. And the gospel being divested of those interested motives to oppression, which are found in their religion and among their priests, they see its superior nature over their own system. Among these the great work may be expected to commence. I labour among them with much pleasure. I have every day a considerable portion of

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missionary labour, independent of the weather. But when it is fine I generally spend, say two hours among the people daily. This is as much as can be done besides other opportunities and engagements. You will be gratified to hear how I conduct these opportunities, and I shall give you a relation. We dine about three o'clock; by four our dinner is over, and after spending one hour in retirement, I call my horse, as the sun is sufficiently low, and ride down into some popular place, generally a market place. Here without ceremony, I dismount, and commence conversation with the first native that seems disposed to stay; or if there should not be a likely person passing by, I ask the next shop-keeper a few questions, and so a congregation very soon collects around me. It however requires an introduction before you can commence preaching to them; the natives never being addressed upon serious subjects, are generally too timid to hear with very good prospects. They fear a European, and to whatever he may say to them, they will usually answer, yes, because they dare not contradict; this they will do about their own shasters and gods, even where they have not the least conviction of the truths they acknowledge. I therefore generally endeavour to banish all this fear by a few minutes of familiar conversation. This emboldens them to speak their minds, and defend their gods to the best of their ability: and under such circumstances I conceive the truth most likely to take effect. It is a mistaken idea that it is best to silence the people, and keep up that dread which they have of a European. These obstacles removed, I generally endeavour, first, to show them that the gods they worship cannot save them. This is done by exposing their *theft*, *murder*, *adultery*, *lies*, and much more, of which they are *all* guilty, and which few of the Hindoos deny; and by exposing their own inability to save themselves. The Hindoos acknowledge that what is sinful is, to use their own expression, deluged in its own sin, and so one sinner cannot atone for the sins of others. They generally however endeavour to avoid a defeat in this way by observing that

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the debtas are incarnations of God, and that therefore what God does, though it would be sinful in us to do, cannot be sinful in him; that like any foul substance made pure by fire, so is what God has done, made holy because God has done it; and thus they make God the author of all evil as well as good, and clear the debtas. This is almost a universal objection. I have generally, however, convinced them of its fallacy, by observing that, a house divided against itself could not stand, and if God is the author of sin, why does he forbid sinful practices, and punish it where it is practised. I then speak at large of the holiness of Christ, and of his love; here the Hindoos generally listen with attention, and I have seen them in tears. I converse of Christ's desire and ability to save them and prepare their minds to enter heaven; the superior blessings he will bestow upon his followers, &c. You will observe that we cannot well preach to the heathen in discourses as you do to professed Christians in England; it would all be mystery to them. Preaching in the street is not the only means we have of spreading the knowledge of Christ; in addition to this we have worship in our own house every morning, and have from twelve to twenty who regularly attend. I cause them to sit down on the study floor, then I read a portion of Scripture in Oriya, make some observations upon it, and close with prayer. In this manner they understand astonishingly well, and give us much encouragement. Frequently, while my eyes are closed in prayer, I hear them expressing their wonder to each other. Besides this we have our family worship in Oriya, and I sometimes use the language in private. Thus all our exercises are in Oriya excepting when we have English worship."

In another communication, Mr. Lacey refers to the satisfaction he finds in his work; mentions the attention with which he is at times heard, and relates an anecdote pleasingly illustrative of the power of Christian mildness to silence and disarm opposition:—

"I know you will be glad to hear that, though imperfectly indeed, I am able to declare to the poor Hindoos the

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unsearchable riches of Christ. I feel my heart much engaged in my work, and hope the Lord will smile upon my feeble efforts here as he sometimes did in my native land. I feel encouraged when I recollect that it is the good pleasure of the Lord to manifest his power by the most feeble instruments. You would be pleased indeed to see my congregation; sometimes, perhaps, fifty or sixty poor black people standing around me, listening to my relations of the love of Christ to sinners, with the greatest attention and seeming concern; and you would be ready to say, surely they feel the force of the truth, and will certainly leave their dumb idols. But, O! the blindness of a Hindoo's heart! he will depend upon a stick, a stone, a Brahmun, a string of beads, or twenty other things, still more miserable and impotent than these, rather than renounce sin and depend upon Christ. I do not recollect having been much more affected than I was last evening, at the condition of a man with whom I had been conversing in the Bazar; he came up to me a violent opponent and spoke very severely. I gave him time to spend all his fury, and then, as affectionately as I could, asked him several questions, like these, O my dear brother, I am come here to preach good tidings to you; I love your soul, and desire your happiness. I do not want to blaspheme your gods, or give you any sorrow, and therefore why are you angry with me? I do not want you to believe, if what I say is not true; but brother what is truth? How shall we obtain pardon? How shall I get to heaven? You have praised your wise men, but are they not divided in their opinions? One says I must do this, another that, and as your wise men, so are your Brahmuns, one says go to Jugurnath; another says go to Gungasaugur; another sends me to Benares, another to bathe; another to count beads, and another sets me to worship himself. Now, brother, what shall I do? Where shall I go? There is only one way: which is it? The poor man could say no more, but stood speechless. I let him stand a few minutes, and I saw the tears starting from his eyes, and

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was about to declare to him the only true way, when his friends seeing his situation, forcibly dragged him away."

Affliction and the extreme heat of the season brought all the brethren together at Pooree for two or three months previous to the Ruth Jattra in June of this year. Their journals furnish many interesting particulars which the compiler would gladly insert but for the fear of swelling this work to too large a size. The following extracts from Mr. Bampton's letters, &c. furnish a fair specimen of the nature of a missionary's work at this peculiarly difficult station.

"A precise Englishman would say, we had strange meetings. 'The preacher always has his hat on unless he finds it more pleasant to take it off. Sometimes he stands, sometimes he sits, and most commonly does both several times in the course of a single opportunity. Sometimes he tries to conciliate by assuring the people of his good will. Sometimes he states truth. Sometimes defends it. Sometimes he persuades. Sometimes he expostulates. Sometimes he attacks and opposes error. Sometimes he is ridiculed and scurrilously abused by men, who, to obtain a paltry sum of money would, perhaps, abjectly prostrate themselves before him on the ground. Sometimes he hears this without emotion, but at other times it is only a sense of duty that prevents his returning railing for railing. Sometimes a number of persons listen to him for a few minutes together, and at other times, though a considerable number is present, only two, or three, or four will hear what he is saying. Sometimes he goes on from one thing to another, as he would with other people, and at other times, he repeats again and again the same sentence, till he enforces attention to it. Sometimes his voice is interrupted by the hurry of his congregation; and now and then they follow him with their 'hurre bol, hurre bol!' after he has left them." The greater part of this is repeated every day again and again, and it is consequently incumbent on the missionary at Jugurnath to buckle on his armour before he

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goes out, and expect to need the whole of it: and he ought to be supported by the fervent prayers of those who send him forth. "Who is sufficient for these things!"

Mr. Bampton's statements respecting the opposition he encounters, furnish an affecting picture of the depravity and blindness of the human heart that can be so averse to all that is holy, just, and good:—

"I have generally been three or four hours every day in actual contact with the people. Frequently I go and return in good spirits, but sometimes am very much depressed. Good spirits are commonly necessary in dealing with my poor people, for there is generally much among them that is very provoking. I frequently tell them that it is a regard to their welfare that influences me to act as I do, and the declaration is received with a sneer. On two or three occasions a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. The people often call after me as I go about. One cries, 'Jugurnath, Jugurnath!' another, perhaps, says with a contemptuous smile, 'Wont you give me a book:' soon after, perhaps a third says, 'Sahib, I will worship Jesus Christ; and a fourth exclaims, Jugurnath Swami ki joy (victory to Jugurnath, the ruler.) My brethren who are heard attentively and respectfully by silent congregations, will readily suppose that there are many things in this way of life that are not very pleasant. Yet in comparison with what many have met with, all this is trifling; and the man who would shrink from it would have cut a sorry figure indeed at Jerusalem, Derbe, Phillippi, and various other places 1800 years ago. Among these poor infatuated people, I fear that the utmost propriety in spirit and demeanour would be no protection from very frequent insults. In spite of the most affectionate addresses of which I am capable, and in the midst of them, the people, in malicious derision, shout, Jugurnath, Jugurnath!' and seem determined as it were, with one heart and voice to support their idols, and resist Jesus Christ.—I hope he will ere long act for himself, and then floods of pious sor-

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row will stream from the haughtiest eyes, and the grace now scorned will be sought with successful earnestness."

Few instances of persevering opposition, perhaps, excel what on one occasion Mr. B. encountered:—

"When a little disordered, as I now am with a cold, or my spirits in any other way depressed, I enter painfully into the meaning of the phrase, 'Cruel mockings.' By one or two awkward men, in a considerable assembly, I was this evening, driven to the alternative of following them where-ever they chose to lead me by their questions, and then of hearing very offensive remarks made upon my replies, or of determining not to be diverted from some one point: I choose the latter, but they had their revenge, by showing me that if I would not go their way, I should not be permitted to go my own. I sat down to read to myself, in hopes of tiring out some of the worst; but they annoyed me by coming and reading aloud one or two words at a time from the Testament in my hand. I then walked backwards and forwards a few paces, and attempted to keep up my spirits by singing; in this the children mocked me, and several sly attempts were made, I believe, when my back was turned, to drive the cattle upon me. The consequence was, that I did very little during the evening; but I kept my post as usual, till it was almost dark, and I am glad I did, for I think if they could by insults make us move sooner than we intended, they would absolutely hunt us up and down the town till they should drive us home."

Though thus exposed to insults and contempt, Mr. Bampton, through divine assistance pursued with unabated zeal his benevolent labours. In a communication to a friend, he observes:—

"If the violent partisans of Jugurnath imagine that either clamour or bitter reproach will deter me from preaching the gospel among them, they have formed a false estimate of my character, or else I have formed a false estimate of it myself. Though I have sometimes pondered whether it was wise to attack the strongest holds first; if, however, the result be not a failure, it may resemble a blow at the heart. I am in the hand of God, and if he say, *go hence*, I must

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go; but I hope the poor Hindoos will find a friend, and the idols an enemy wherever my lot is cast.

"On the whole I never was so happy in the ministry before, and I never was so much given up to it. Excepting a newspaper, I read nothing that is not closely connected with my work. And though this people oppose, opposition strengthens the spirit that contends with it; and the Lord being my helper, I shall doubtless be a match for them: the time may come when they will find me out a little more. I do not wonder at a spirit of opposition shewing itself; for besides what Abraham does, the people have what English people would call four or six short sermons every day in different parts of the holy town; so that, as my pundit once said, they have nothing but Yesoo Kreest, Yesoo Kreest, Yesoo Kreest, Yesoo Kreest."

On another occasion he wrote:—

"Since I came from the quarterly meeting at Cuttack, the people have sometimes been very abusive; but for the last few days they have been much better than usual; which is owing, I believe, in a considerable measure, to my having happily hit upon a better mode of addressing them. I always endeavoured to treat them kindly, but owing to some cause or other, we generally got into a dispute. At present, however, I generally introduce myself by saying, 'Well, brethren, how do you do? and how do your families do? The Hindoos are my brethren, and when it is well with them I am glad, but when it is ill with them I am sorry. Desirous of your welfare I am come to show you the way of salvation.' I then proceed and tell them something about the way of peace. One advantage of beginning thus is, during an address I have more friendly feelings in my own mind, and another is, that it helps to conciliate the people. Not, indeed, that it will always succeed. We have not a few here who will not listen to the voice of the charmer, charming ever so wisely."

In the annals of the miseries occasioned by the baneful reign of idolatry, there are few records so appalling as those which relate to the scenes that the missionaries witnessed at Pooree during the Rut Jattra in 1825. The writer is

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apprehensive of trespassing on the feelings of his readers by introducing lengthened extracts from the journals kept on that occasion by his brethren and himself; yet the deep horrors of the bloody sway of Moloch should be known: and he would fain solicit the attention of the Christian world to the accounts published by Mr. Peggs in his "India's Cries;" by Mr. Lacey in his reflections on this festival; and by Mr. Poynder in his speech on the pilgrim tax. Jugurnath is doubtless one of the strongest holds that satan has on earth, and the horrors of his reign are no where so conspicuous and so horrible as there. Buchanan unveiled some of its scenes of death and misery, but it remained for the labourers, employed by the G. B. Missionary society, to bring to light scenes more horrible than those he witnessed, deaths more frequent, desolation and woe more appalling.

"Lacey. All the missionaries in India ought to come to the *Ruth Jattra*, as here is afforded the best opportunity of spreading a knowledge of the gospel, by preaching and distributing books. Our strength and abilities have been devoted to the instruction of the people in the way of salvation by faith in Christ. I think for near a month past we have been out among the people twice every day, perhaps for not less than three or four hours. And as there has been no scarcity of numbers here, the books we have received have many of them been distributed; and many of the natives have heard the gospel from us, which we trust will be carried to every part of India where the *debtas* have established themselves. O that they may fall before Him in whom there is no sin or darkness at all. In this view Pooree is a station of the utmost importance, even were it occupied only for the *Ruth Jattra*."

"It is impossible to form any thing of a proper estimate of the sickness, disease and death among the people. The principal scourge, I think, was the cholera morbus. Before the jattra commenced the people were so numerous that provisions became dear, and the pundas lost to no advantage, raised in proportion the price of the presad, (holy food,) and this could not be obtained by many. Hunger was not

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all, but the town was so filled that there was no shelter from the damp, and rain, and heat by night and day. Many died of no particular complaint, but of mere starvation. The mortality did not appear much before the 16th of June. On the evening of that day, I think I found four cases of the cholera. On the 18th it had much increased, and the streets began to exhibit them; but on the 19th it was exceedingly bad; for the day before, viz. the day the idols mounted the cars, the rain began to fall; more came on the 19th, and on the 20th; and for the three next days, it rained in torrents and without intermission, as though the signal curse of God rested upon the people. At this time the scene had reached its height, and was truly distressing and shocking on every hand. In every street, corner and open space, in fact wherever you turned your eyes, the dead and dying met your view. On the evening of the 19th, I counted upwards of sixty dead and dying, from the temple down to the lower end of the hospital, omitting the sick that had not much life. At a corner, opposite the hospital, on a spot of ground twelve feet square I counted ten dead and five who were sick and nearly dead, and several whose cases were more hopeful, whom we had conveyed to the hospital. This was the case while there were several sets of men in active employ, carrying out and burying the dead; and these operations were rendered more efficient through the activity and authority of the Khurda Judge. You will now perhaps reflect that, if the streets were thus crowded, what must the various Golgothas be! I visited but one, and that was between the town and the principal entrance; I saw things that I shall never forget. The small river there was quite glutted with corpses, and the wind having drifted them together, they formed a complete mass of putrifying flesh. They also laid upon the ground in heaps, and the dogs and birds were able to do but little towards consuming them."

Sutton. June 16. Out by five o'clock this morning. Brother B. went out one way, and brother L. and myself went another; we soon had full employ in attending to the

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poor dying pilgrims. Most of our last night's patients are better; one is dead and thrown out upon the sand for the dogs to eat. The bodies now begin to lie very thick about the town; many are dying without the least attention being paid to them, and those who recover from the medicine often sink again for want of food. Happy, thrice happy are the people who have the Lord for their God. I went out in the evening to another part of the town, and fell in with many sick, dying, and dead. The dead are carried along in a very disgusting way; a piece of rope yarn is tied round the neck, and fastened to a long piece of bamboo; another string is tied under the hams, and thus they are swung along to the borders of the town, and thrown out upon the sand or under a hedge; others are dragged along by the head or heels, without the least covering, for the dogs, vultures, &c. to devour.

June 17. How interesting the language of the compassionate Jesus when thought of at Pooree, "*If I send the multitude away they will faint by the way, for divers of them came from far.*" Here multitudes have been for many days and have nothing to eat, and very many drop both at Pooree and on their way home again. In several cases we offered to give rice, but they would not accept it, unless cooked by a Brahmun. I have seen many dead bodies this morning. In one place there were thirteen or fourteen, in another ten, and several about the streets; some half eaten by the dogs or birds. Surely this is satan's own abode. Walking or riding up the streets, we are surrounded by numbers begging for books, medicines, &c. &c. In one place it is as much as you can do to breathe for the stench, in another you meet with a dog carrying along a leg or an arm of a human being, and in another your feelings are overwhelmed at the number of the sick and dying that require your help. Here you see a byraggee performing his unnatural devotions, lying for an hour with his head completely under ground, or another with his arm erect and stiff; and at all times you behold human beings the victims of a horrid superstition, dishonouring God, and destroying their

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own souls. I gave away many books this morning, attended to many sick, and had several removed to the hospital. Some are getting better. I met with one very affecting case of two poor girls weeping over their dying mother. They seemed affectionate; my heart bled for them.

June 18. It is calculated that there were more than 250,000 people present. As it respects their behaviour it is very much like that of people at a large fair in England. Some bowed down very devoutly before the idols; others brought presents of fruit, &c. but the greater part were talking and laughing very indifferently. If you asked the people what they came for? their reply was, "*they came to get a sight of Jugurnath and then their sins would go.* One poor wretch just gasping her last, exclaimed, "*Ah, Jugurnath! Jugurnath! Jugurnath is my all!* and thus she died. Another in his last moments was surrounded by a set of noisy Brahmuns and his relations, who were vociferating in his ear, "*Jugurnath! Jugurnath! Hurra bol! Hurra bol!*" And thus he perished with a lie in his right haud. Oh how dark and dreadful is the prospect before them! How inconsistent is it with the utmost stretch of charity to suppose these deluded wretches can go from these awful scenes at once to heaven, when it is declared that no idolater can enter there.

June 19. To-day one poor wretch threw himself under Jugurnath's brother's car, and was immediately crushed to death; another was about to do so yesterday, but the collector, one of the principal of the Company's servants, discovered his intentions and gave him a good thrashing which completely changed his intentions. I understand from good authority that more than two lacks of rupees have been taken at the gate for the admission of the pilgrims; a sum greater than £25,000."

The subjection of India to Britain, next to the introduction of the gospel, is doubtless the greatest blessing that country ever enjoyed; and the highly respectable authorities to whom the management of Indian affairs is entrusted, display an honourable zeal to promote the welfare of the

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land they govern; yet the sanction which Hindooism, in some cases, receives, has a most injurious influence on the best interests of India. Scarcely a day elapses in which objections to Christianity are not brought forward in consequence of the pilgrim tax. Mr. Bampton thus records his testimony to the painful fact.

"Some of the most common arguments, employed in favour of idolatry, are conveyed in the following questions. 'If Jugurnath be nothing as you say, then why do so many people come so far to see him? If Jugurnath be nothing, why does the Company take so much money of the pilgrims, at the entrances of the town.?' As there is a Providence, I certainly think, with Mr. Ward, that the British power has more to fear from its connexion with idolatry in this country than from any thing else. A man actually said to me, a few days ago, 'If the government does not forsake Jugurnath, how can you expect that we should?' Certainly these arguments discompose me more than any others; and they are urged (I mean the government connexion with the temple,) every day, and perhaps several times in a day."

Referring to the scenes which she witnessed, Mrs. Lacey says—

"Pages would not be sufficient to detail the miseries of the deluded worshippers of Jugurnath. The poor pilgrims were to be seen in every direction dead and in the agonies of death, lying by fives, tens and twenties, and in some instances there were hundreds to be seen. In one place Mr. Lacey counted upwards of ninety, and in another place, Mr. Bampton counted a hundred and forty. In the hospital I believe I have seen thirty dead at once, and numbers more in the agonies of death, and even the living using the dead bodies for pillows."

To assist in relieving the miseries of the wretched pilgrims, during this fearful visitation, orders were sent from some humane members of the government that money should be given to the sick, and the missionaries were solicited to become the almoners of this bounty. 'In con-

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sequence of this offer, Messrs. Bampton and Lacey undertook a journey from Pooree to Cuttack, that they might relieve at least a part of the crowd of wretched, dying, pilgrims. Mr. Lacey's account of this journey is affecting in the extreme. June 25. Mr. Lacey writes—"This morning we commenced our journey of mercy. We left Pooree about five o'clock, with a few clothes, a good quantity of medicines, and money. We had brandy to prevent the effects of the effluvia arising from the dead and decaying bodies. The dead for four miles from the gate were very numerous, presenting painful and shocking spectacles. O what a waste of human life was here! Some on the road among the mud, and some others scarcely distinguishable from it. Some under sheds, into which they had crept from the rain, but most thrown into the narrow canal or grip formed on each side by taking away the earth to raise the road. Here I saw them lie by four, five, six, seven, eight, nine, ten, eleven, twelve and fourteen, and more. I tried to keep account, but could not without detaining the bearers, the bodies lying on each side, and many of them just under the bank. A great majority of these were entire, not having been touched by the birds or beasts; except that they were deprived of their eyes, which is generally the case almost as soon as the spirit departs. The eyes are the first part attacked by the birds, and often the head becomes like a skeleton before the body is broken. The scent arising from these was extremely offensive, particularly when the bearers happened to change shoulders near them. Some were casually conveyed beyond the grip into the field, and there their skeletons laid, watched by the dogs, and vultures, jealous of each other. The great majority of the sick that I relieved on our first stage were females. They were, almost without exception, deserted by their friends, who had left them not a piece of good cloth, and sometimes none, and numbers of them many hundred miles from home. In every village there is a Golgotha; here was one at Sutyabade well stocked with dead bodies; we passed close by it, but I could not

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count them. The inhabitants informed me that eight or ten died here daily. Let us take half this number, and then, how many! how awful! Proceeding towards Pipplee, our second stage, we had numerous distressing cases, two, more particularly drew my attention at that place. One was a young woman lying on the grass by the road side, very sick of the cholera; the ground was quite wet, and she had no clothes, or friends, or means of procuring food. As we came up she called for water, and seemed angry that none had regarded her cry. I raised her up and found she had considerable life in her; she said, 'I have asked water of as many as have passed, but none have heard me, none will give me water.' When she opened her eyes and saw a Sahib, she seemed surprised, and I think this did her much good. I gave her two pills, and some brandy to warm and stimulate her, and afterwards mixed a little more brandy with a portion of water to wet her mouth and throat. The people carried her upon the dry ground, and she put on a new cloth which I gave her; I also gave her a half a rupee. These things affected her mind, and I am sure she felt grateful. This furnishes one refutation of the remark that, 'The Hindoos are destitute of gratitude.' She would have fallen at my feet; called me her father and mother; the true and merciful Abatar, and when I came away she said, 'If you leave me what shall I do, I have none but thee?' I could procure no place for her to lie in, and feared the damps would hurt her. The other case that I referred to, was a body which lay by the road; the ravens, four in number, had made an incision on both sides of the back bone, from the shoulders downwards, that would contain three fingers. Just as I was passing by, they were pulling at the flesh, and drinking the blood as it flowed. And awful to behold! the poor creature was still alive, and feeling the keen pain arising from the blows of the birds. He moved his uppermost part, as the head and shoulders; the motion frightened the ravens away, but they went a little way only, and immediately returned to their meal.

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One or two short extracts from the journal of Mr. Peggs at Cuttack are inserted to show that the evils of the Ruth Jattra are not confined to Pooree.

June 18. Commencement of the Ruth Jattra. A young female pilgrim died on our compound this morning, and her unfeeling parents took her away (it is thought before she was dead,) and laid her upon the steps leading down the banks of the river. Vast multitudes now crowd the deadly road to Jugurnath's temple. 23. A poor woman died in the stable to-day, and her son, with great apathy took her away, and perhaps exposed her to the fowls of the air, and to be a 'portion for foxes and jackalls.' I went out with the brethren among the sick, saw 10 or 12 bodies, lying on the sand near the Telinga bazar, but the effluvia prevented our passing by them. Two old women were dying near the girls' school in the same bazar. The pilgrims called us the father and mother of the people, the holy incarnation! What a curse is this superstition!

One other extract from the journal of one of the brethren at Pooree, shall close our account of this horrid subject.

"June 24. To day another deluded victim of idolatry threw himself under Jugurnath's car and was crushed to death. O when shall these abominable murders cease! when shall the gospel stop the wheels of this bloody car, and sink its infamous memory in oblivion? When shall the blood of these victims call forth the united energies of mankind, arouse the feelings of humanity, and awaken Christian zeal, to demand with a voice and perseverance which will not be denied, that these scenes of blood shall be tolerated no longer! Or when shall Christians feel as they ought on this subject, and supplicate the king of kings with such importunity and sincerity, that the windows of heaven shall open, and pour forth that divine energy which shall change the hearts of those who delight in these scenes of damnation, and transform them to the likeness of the compassionate Redeemer? O England, my country, my country! I often look to thee with tearful eyes and an aching heart, and think, when shall thy

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sons and daughters be willing to leave all for Christ, and go forth into every corner of this wilderness world to plant the rose of Sharon, and change this moral wilderness into the garden of the Lord? When shall the cruel reign of satan have an end, and the pure, the peaceful, the happy religion of Jesus, bless the world?"

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CHAPTER VIII.

In the Conference held at Pooree during the Ruth Jattra, the declining state of Mr. Peggs' health occupied the attention of the Brethren: when it was agreed that he ought to try a change of residence for the restoration of his debilitated constitution. The following letter from Mr. P. contains an account of his removal from Cuttack and journey to Serampore—

Serampore, August 20th, 1825.

Beloved brethren:

The events which have taken place in the last month, and the present circumstances and prospects of your afflicted missionary, seem to require an extra communication.—The commencement of July found me and my dear partner at the quarterly meeting at Pooree, and the following month finds us at Serampore, laid aside from our missionary work. Dr. Stevin concurring with the advice of our brethren in conference, relative to my changing residence, &c. we left Cuttack July 15th, three years and eight months after arriving at Serampore. We as well as some of our friends had a painful presentiment that I might not have health to return again. On the previous evening, we had an affecting meeting at Brother Lacey's. Surely some evidence was then afforded that divine grace had taught several of our friends the value of the ministry of God's word. Mr. Sunder the schoolmaster, and Abraham, having been married, arrived a few days before our departure for Calcutta, with the prospect of being permanently attached to the mission; a circumstance which afforded me great gratification.

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We arrived at Balasore on Lord's day morning, and were entertained till Friday by col. D'Aguilar, who showed us great kindness. Balasore contains 10,000 souls, is situated about six miles from the sea. It was formerly a mission station. I saw the two old surviving members. There are different opinions about its salubrity, but I should think it a good station, and wish I had strength to occupy it.—From Balasore to Midnapore, we passed through some good large places, particularly Jellesore. At Midnapore we were entertained four days by Doctor Clapperton. This is a very large native town, and there are many substantial houses of the Europeans. I met all the writers, six in number, and had short religious services. They are anxious to have a missionary. Midnapore is divided from Orissa by a river, and the Oriyah and Bengalee languages are consequently spoken. Here I asked the Lord, will this be the place of my rest? but his will be done. From this place we proceeded to Tumlook, distant forty miles, and about forty from Calcutta. Dr. Welshman entertained us here a few hours, till we procured boats. This would be a good station for a missionary. O that we had one at Tumlook, Midnapore, Balasore and Ganjam; and then a stream of light would be poured through the country, and carried by pilgrims far beyond its boundaries. Do beloved Brethren still extend your labours. "The silver and the gold are the Lords." All hearts are in his hand, and you know not what is preparing for you, if you "abound in the work of the Lord." We reached Calcutta on August 30, and proceeded to Brother Yates's house. On Tuesday the 2d inst. we came to Serampore, where we are still remaining at Dr. Marshman's.

August 25th. I have seen five doctors since I have been here, and am very sorry to say, that it is thought the best for me, to return to Europe. Dr. Mellis of Calcutta, attends Dr. Carey; I called on him, and he strenuously urges my return, assuring me that my constitution cannot bear the climate. We are preparing to sail in September. The brethren here agree with the medical men, and think it my

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duty to return. What shall we say to these things? My heart is still set on the good of India, and should I by any means have an opportunity of promoting its welfare in Britain or America, I hope my heart would be abundantly enlarged in advocating its cause."

After his arrival in Bengal, Mr Peggs' health continued to decline; Mrs. P. was also brought by sickness to the borders of the grave; so that they saw the path of duty clear as intimated in the above letter, to embark for England. He thus records his farewell to India in his journal:—

"November 6th. Lord's day. I attempted to speak once more in India, by delivering a farewell address at Serampore, from 1 Kings viii, 18. "It was good that it was in thine heart." In the evening I was too unwell to be present at the Lord's supper. Mrs. P. has considerably regained her strength. I am thankful that I was enabled publicly to take leave of my brethren and friends here. The Lord reward them for all their kindness to his afflicted servant.

November 7th. We left Serampore this morning to join the ship at Saugor. Brother Carey and brother and sister Swan (lately arrived,) attended at Dr. Marshman's, and a farewell meeting was held; fervent prayer was offered for us. Dear brother Carey seemed very confident our removal would be for the good of the cause. His parting advice was, "Commit thy way unto the Lord, and he shall give thee the desire of thine heart." I asked Dr. Marshman for his, and he said, "Look upwards." Greatly are we indebted to these kind friends for their attention.

November 8th. I attended at the Circular Road Chapel. Brother Yates commented on Psalm 23. I prayed at this last meeting on the shores of India, with much feeling, but great weakness of voice. I called at the Parental Academical Institution, and left five copies of Dr. Doddridge's Rise and Progress for Mr. Rennell's two sons, and the three youths of Mr. Baptist's family.

November 9th. We left Mr. I. Carey's about noon, and went on board our boleo. Now all communication with

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India is broken off. I took leave of its shores with a mournful thrice farewell, but I cannot be separated from its interests. May I be long spared to promote them."

Of Mr. Peggs, it may emphatically be said, that *he did what he could.* He was incessantly engaged during the whole period of his missionary history, in labouring for the good of India; and since his return to his native land, the valuable pamphlets he has published on the miseries of the Suttee, the Pilgrim Tax, Ghaut Murder, Slavery, and Infanticide among the Hindoos, declare plainly his ruling passion. But he is one of those respecting whom Mr. Thomas, the first missionary to Bengal observed, "Dont send men to India without feeling, for they will do no good: dont send men of feeling, for they will soon die."—He felt *too* deeply the horrors of heathenism, and especially the *bodily* suffering of its victims. By day his mind was perpetually on the rack in devising schemes to alleviate them, and by night his imagination was haunted by the horrors he had witnessed during the day. "I am wearied," he exclaims, "in the multiplicity of my engagements, and yet I cannot resist the torrent of thought that wears my health and spirits away." This is the secret of his disease. His sympathy with suffering humanity wore down his frame. He wrote to all the influential persons in India and in England, that he thought likely to promote his views; and there is good evidence that his exertions have not been in vain.

Of the spirit in which my esteemed colleague engaged in missionary labour, his journals and letters quoted in this work furnish satisfactory evidence. One other testimony, however, ought not to be omitted. In a letter to the Society, not long before his illness, he wrote: "From a desire to aid the funds of the Society, I wish the Treasurer, annually, to receive from the trustees of my little property, the income commencing from May 18, 1825, the day we left our friends, and to appropriate the same towards my salary. This would have been done before, but a sum equal, or nearly equal to the proceeds of about four years' income

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has already been expended, particularly in the purchase of our house, fitting up the chapel, &c. All we have and are is the Lords; may he teach us how it is best to appropriate it for the purpose of his glory."

But our friend and brother still lives; therefore the writer refrains from adding more. The remembrance of him and his beloved partner is cherished with affectionate esteem. May they long live to benefit mankind, whether in England or India, and at length obtain an abundant entrance into the everlasting joy of their Lord.

After Mr. Peggs' removal, Mr. Lacey continued to occupy the Cuttack station. The following extracts from his letters and journals furnish some interesting particulars of his labours:

Cuttack, November, 1825.

My dear brother,

Considering the important station I now occupy, I ought to have written to you long ago, but my hands have been so full of business of brother P's that I have had no time for correspondence. His affairs in Cuttack are now settled. So I have a little more liberty, and embrace the first leisure hour to inform you of our affairs here. You will readily conceive that our spirits would be low at parting with brother and sister P. We have felt the event severely, but most so these few last days, as we have been closing their accounts, and writing them a final adieu. Besides the departure of our dear friends and fellow-labourers, we have had other things in common with all missionaries, to depress our spirits. But I hope these latter have had a salutary effect.—After noticing the death of several useful missionaries, of kindred denominations, he thus proceeds,—"Nothing to me seems worth living for, but to labour for the glory of God, in promoting the cause of the dear Redeemer. But we have many things to encourage us in our work, and have reason to say, and I trust do say, 'Bless the Lord, O our souls, and forget not all his benefits.'

Last Lord's day we baptised Mr. D'Santos in the Mahanuddy river, before many witnesses.

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Mr. D'Santos is a Portuguese, and was formerly, with his wife, in communion with the Roman Catholic church, at Chinsurah, where he suffered much from penance, imposed by the priest, for confessing that he was '*still a sinner.*' He has himself often told me how he used to fast and suffer in different ways, by the direction of the priest, (who he says often told him he was 'a hardened sinner,') in order to escape the guilt of sin, but never found rest for his conscience. About seven or eight years ago, he left Chinsurah, and came to Cuttack, but still continued a member of the Catholic church, and said his prescribed devotion to the images. When our brethren came to Cuttack, they found him and many others in this state of darkness, and not only so, but buried in every immorality, the legitimate consequence thereof. He sometimes attended the preaching of the gospel by them, and felt convictions in his mind, but thought it his duty to resist them, and I suppose looked upon our brethren and their doctrines, in the light a Catholic usually does. But his mind was evidently somewhat enlightened, and he, as well as others, became more and more moral in their conduct. He lately desired admission to fellowship, and in compliance with his desire, we baptised him last Lord's day. The Spirit of the Lord seemed to rest upon us; all observed the utmost order, and even the poor natives seemed affected with the solemnity of the occasion; during the administration all were still and quiet, and seriousness rested upon every face. From the baptism, we went to evening worship, and our house was filled with a congregation of very attentive hearers, several of whom were Catholics."

"A few weeks since, death entered the precincts of our little Zion, and took from us Mr. F. Rennell, the first fruits of our prayers and labours in Orissa. As he was the first General Baptist baptised in Orissa, a few particulars respecting his latter days may not be uninteresting. You have already heard something of his history, his conversion and union with our brethren when they arrived at Cuttack. But I may say generally, that our brother conducted himself

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much to the honour of his profession. He gained the esteem of those with whom he stood united, and of all that knew him, who were able to appreciate worth; his employers in particular, placed a degree of confidence in him that did him great credit.

On November 6th, 1825, Mr. G., brother-in-law to Mr. R. died, and was buried on the same evening. On the occasion of the funeral, we had some conversation. While the corpse was being interred, Mr. R. leaned on his staff and wept much; we walked from the grave together, and I happened to observe, how often we had been called here lately, when our friend calmly replied, 'Yes friend Lacey, and I believe I shall be the next you will have to bury;' and so it proved.

On the 14th Mr. Rennell called upon us. We apprehended his near approach to death, and mentioned our thoughts to him, and talked of the promises and portion of the saints. He said he was aware of his end, but was quite steady and composed in the prospect; and instead of fearing, he loved the hour that would bring perfection of bliss. He added that he had lived in the world many years, and had always found it vanity; but that he should soon be with the Lord, which would be far better. He said he had lately habituated himself to spend some time every day in thinking upon the change that awaited him, and that through the cross of Christ his Lord, he saw no terrors in death. We prayed together, and he united in the exercise with tears of affection, and we felt ourselves much edified with his lively experience, and could but bless God that our brother was in so desirable a state of mind. He thus continued till his death. The day before he died, he called his children, one by one, to his bed side, and with much firmness and affection delivered to them his dying advice. This he did also to his wife, sister, friends, and the young men, whom we had added to our church, charging the latter particularly to live near to God, to walk worthy of their high and holy profession, and to beware of temptation to pleasure. The doctor told him, he had done all he could do for

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him, and advised him to settle his worldly affairs; but our friend said he had nothing more to do in this world; that he was not alarmed at what had been told him, for he was not afraid to die. From this time he said but little, and was patiently waiting for his change. What he did say indicated the firm foundation of his hopes, and his safety while resting thereon. In our friends case the faith of the gospel cast out *all* fear of death. He died not so much of any particular disorder, as of mere exhaustion, having attained to a good old age.

The body of our dear departed friend was buried the next evening, amidst the tears of many, both natives and professed Christians; for the poor heathen knew his worth.

We now insert a few particulars of Mr. Lacey's intercourse with the natives in the bazars and other public places of resort: his journal would furnish similar accounts almost daily. In addition to these direct missionary labours it should be borne in mind that Mrs. Lacy superintended a number of native schools, which were examined once a month by Mr. L.

October 7th. I rode down to the river side in Telinga bazar, but had not been long conversing before the rain obliged me to seek shelter in a shoe maker's shop near at hand. A number of people followed me, and we continued the conversation with the addition of the shoe maker's family. In the number was a pundit of Bobaneswar. He acknowledged that he had sometimes robbed the poor dying jattres to and from Jugurnath, though he did not seem to think that particularly sinful. It was a much greater crime, in his estimation, to trample upon the smallest insect. The people were much astonished that our Scriptures should command us to love and feed our enemies, and confessed how superior they were to the Hindoo shasters in this respect.

October 10th. A letter from Calcutta mentions that two hundred natives die daily in that city of the cholera, and that it has thus raged for several weeks past. How awful

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are the divine judgments, yet how blind is man to the hand that holds the scourge! This terrible visitation commenced among the Mussulmen on the day of an idolatrous festival, and many of them were carried off the same evening. The weather has been fine to day, and I repaired to my old standing in Telinga bazar, and soon obtained a hundred hearers. I commenced with some men who were angling, and a bystander soon inquired whether it was not sinful to kill fish?

I attempted to show them what sin was, and a man cried that the debtas would save them from their sins however great they might be.

Missionary.—"Brother, do you worship all the debtas?"

Hindoo.—"Yes."

Missionary.—"Brother, if you stand with one foot on one boat, and the other foot on another boat, what will be the result?"

People.—"Ah, he will be drowned in the middle."

Missionary.—"You have many debtas, and how can you tell from which to expect salvation? See they are all divided; but you are leaning upon all, and so like a man in two boats you are sure to fall between. But if you worship Bruhma, (the great God,) whom I preach to you, like a man on one good boat who arrives at the opposite shore, so you will be sure to find salvation; but learn from the man and the two boats, not to worship more than one God. I preach to you one Saviour, and whosoever believeth on him shall not perish but have everlasting life."

Another Hindoo here objected, and said they worshipped but one in all, for Bruhma inhabited all; by him we saw, spoke, walked &c.

Missionary.—"Brother, see here is my watch, you hear it goes, and it informs one of the time; and there are some watches made to strike and play tunes, and yet, though full of animation, the watch-maker is not within: thus the powers of our own body are so constructed that, by eating, drinking, &c., as my watch by winding up, they are kept in action. But do you not see that it is not necessary Bruhma

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should be in us any more than the watch-maker is in the watch? What you worship as God is no God, and cannot possibly save you."

October 15th. Brother Sutton's boy is very ill, and we fear for his life. O that this branch might be spared to us and the heathen!

October 16th. I looked at a place for our English school, as the place which we now have will be sold. In the afternoon I went to Balu Bazar, and engaged first with a Bengalee, who maintained that he was free from all sin. However he soon departed, for but few seemed disposed to credit him, particularly as he became angry. A great number now surrounded me, and I spoke to them upon the salvation of the gospel. Some were disposed to ridicule, and asked, "How is God?" And "what form is Christ? show him and we will believe." Thus they desire gods in the likeness of sinful men, the work of their own hands. Some demanded, "Shall we get any rupees if we worship Christ?" Towards the end they seemed a little more serious, and I conversed with them upon the indisposition and inability of the debtas to save—upon the disposition and ability of Christ to save. When I arrived at home I found the dear boy was gone, gone forever from this afflictive world, to join the spirit of his dear mother. His complaint was inflammation on the lungs. Happy voyager! no sooner launched than arrived at the haven! Highly favoured probationer! accepted without being exercised! To thee, sweet babe, the distress and dangers of life are alike unknown. The dear child died upon Mrs. L's lap, without so much as a groan or a struggle. O may these repeated, mournful circumstances prepare our minds for the same awful change, and may we have as little to fear as this dear babe.

November 24th. Near forty at our morning worship. I spoke upon the power of Christ to cast out devils, and to cleanse from sin, Brother B. concluded with prayer. I am glad the Lord ever put it into our hearts to have this worship: I find much benefit from it both as it respects my

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own experience, and the language, and hope it may prove beneficial to souls. In the evening I carried on the war in the Lall Bazar with Mussulmans and Hindoos. Spoke of Christ as the only Saviour, and the Mussulmans ran away with their ears stopped, crying out, *I hear not that, Mahommet and Alla! Mahommet and Alla!* However, the Hindoos stood and heard the comparative merits of Christ and the debtas; and several Brahmuns departed without answering, which not a little strengthened our cause in the eyes of the Soodras, many of whom are well able to appreciate the merits of this case. Several Europeans passed, one stood and heard about twenty minutes. To attempt to make Christians of Hindoos appears strange to them: however, by the foolishness of preaching God will save them who believe; and we have no objections to being reckoned fools for Christ's sake and the gospels.

November 28. Two Brahmuns called and begged for a school to teach some Brahminical youths. I promised them one if they would bring the youths to Cuttack, but durst not establish more schools in the country. They begged for a book, and as they could read well, and came from a large village, namely, Hurrehurapoor, I gave them a copy of the New Testament.

November 29th. This evening several men came and advocated their different systems. One man said that Christ must be an evil spirit, as he is not to be seen.—Another said, we must do that which we were born to do, and so laid the blame of his sins upon God: nor is this sentiment a stranger to this people; it suits them well, and allows them to indulge in every sin. He moreover said, that I must be a fool, and an idiot, to maintain the contrary; for the man that is born a sinner must and will be a sinner. He illustrated his observation by asking whether, if I planted a mangoe tree in my garden it would not produce mangoes? Or would it produce plantains, or any other fruit?—I answered, I am a fool for your sakes, brother; but if I had a mangoe tree in my garden the stock should bring forth fruit as I pleased: if I let it alone, true, it would pro-

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duce its own natural fruit; but if I thought proper I could cut off the mangoe branches, and ingraft another species, and then the mangoe stock would produce other fruit: so sinners, if let alone, will bring forth sin; but Jesus Christ came to implant a new nature in man's heart, and it is your duty to seek this grace; for the kingdom of heaven is come near unto you, and you need not sin and die. Your continuance in sin is your own fault, and not the fault of God, for he desires that all should be saved; neither tempts he any man to sin. The man departed, saying, that we should all walk, and be saved, in our own way.

November 30th. I went into a street and commenced conversation with a Brahmun and two Soodras; numbers soon collected, and the conversation turned upon God. We were agreed that there was but one God, but the Brahmun maintained that there were different ways to serve him, and that all the shasters were alike his gift.

Missionary. "Brother, can dirty water flow from a pure fountain, or can God, being holy, produce unholy things?"

Brahmun. "No."

Missionary. "Brother, your shasters are certainly not holy, as I can prove to you, and therefore cannot be God's gift; though I do not wish to hurt your feelings. If your shasters were holy they would have a holy tendency, but among you there is none holy, as you well know. Now, if I wash in clean water, my body will be clean, if in dirty water, dirty; so if your shasters had been the gift of God and holy, they must have a holy tendency; but this is not the case. The contrary is true of this Book; it does produce a visible holy effect; it enlightens the mind and destroys sin: and hence I contended, that 'my book is God's gift;' and if so, yours is not. Brother, you have judgment; judge what I say."

Brahmun. "Sir, your shasters are undoubtedly true, and I believe mine are also; they say they are, and my fathers, who were wiser than we, believed them and have obtained salvation, and why should I doubt their truth? Sir, do not blaspheme the shasters."

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Missionary. "My fathers worshipped idols, and offered human sacrifices. Their sons obtained light, and left their bloody customs. And as you must bear your own sins, examine for yourself, and examine the truth of the shasters and so proceed."

Brahmun. "We will each walk in our own way, and so, salam, I go."

October 1st. I had much difficulty to prevail with the people to stay and hear this evening: several ran away, saying, "*I understand not, I understand not.*" At length a Brahmun came up, and we entered into conversation, surrounded by upwards of sixty people, who heard with tolerable attention. The Brahmuns not being able to give answers to what we advance produces a very great effect, and must have a considerable tendency to weaken the Oriyas' faith in their teachers, as they think very much of a person who can give an answer. Many heard of salvation by Christ alone, and the insufficiency of their wooden gods to save. Some few blasphemed violently, others heard and inquired in a manner that almost encouraged me to think they were not far from the kingdom of heaven.

October 3d. A Brahmun who received a book last evening, came to-day much agitated, and brought his book, saying he dared not keep it, for if he read and regarded it his caste would go. He said himself and ten others of his brethren, had read it, and had come to this conclusion. I told him he need not be afraid, for I would take the book again, but was sorry he was afraid to believe the truth. I then talked to him about half an hour upon the evidences of the truth of the book, and the folly and filth of their own shasters and debtas, and assured him affectionately that it revealed the only way of salvation to man. He seemed to pay great attention, and so far altered his mind that he begged a larger book, and declared that he would read it and leave the consequences.

October 5th. A Brahmun maintained that the mortality among the Jattras was an evidence of Jugurnath's mercy. But I replied, "If Jugurnath is merciful in destroying life,

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how much more merciful, tell me is Christ in dying for our salvation?" The Brahmun answered that he (Christ,) was essential love. This comparison and confession made a good impression upon the multitude, and they vociferated their approbation, "Ah! Ah! Ah!"

October 8th. The people this afternoon conceded to what I said, but all in sport and derision; as, "O Sir, you have spoken the truth; Sir, how wise you are—hear all people," &c. and then followed a general laugh. Words were vain in attempting to reclaim them. I told them it certainly was sinful to treat the word of God so lightly. "Ah," said they, "we shall all go to hell for it,—Sir, where is hell?" I perceived two or three behind who paid better attention; this encouraged me to hope that the natives feel and think less of the ridicule and levity of their countrymen than we do, and that it produces a much less injurious effect upon their minds than upon ours. If this is a true conclusion it very much alleviates the aggravation of such discouraging circumstances.

October 12th. In the evening a Brahmun, said, "Jugurnath is all, Jugurnath is all: he is my God; he is my Saviour. I can see Jugurnath, but I cannot see Christ, and so I will not regard him." In this manner he proceeded until the people began to laugh at him.

October 15th. This evening I had a long conversation with a Brahmun upon the evidences of his shasters and mine. He said, one of the evidences of the truth of the shasters was, that at Pooree, at the time of the Ruth Jattre, *all castes could eat from the same vessel without losing caste!*

October 24. Lord's day. I preached in the forenoon in English from 1 Peter, 2. 6. and found the subject a blessing to my own soul. In the afternoon I went to Chowdry-Bazar; read and explained the ten commandments; spoke of the curse of the law, how the Hindoos had incurred it, and the consequences; how Christ came to save, what he did, how and for what he died. I asked one man how his debt of sin was to be forgiven. He stood speechless for some minutes, and so did all around; at length

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he said, "by repeating the name of the debtas." I asked him whether his shop-keeper would forgive him twenty rupees if he repeated his name? He said "No," and all the rest consented. How then must our debt of sin be forgiven! "We must give gifts." If you owe your shopkeeper twenty rupees will he be satisfied with a cowrey? (a small shell used as money.) You all know he will not, and so your gifts have no value; and besides, God does not eat, and drink, and wear, and so by these your debts will not be discharged. But if a friend goes with you, and bears all your debt himself, then it is discharged: now Jesus Christ bore our debt of sin in his own body; he has discharged it for us, and whosoever will believe on him is free; but no such atonement is to be found among your debtas, and shasters. In this manner passed upwards of an hour, when some Bengalees hating the attention they observed in the people, began to blaspheme, calling Jesus Christ a devil, and the gospel a den of hell.

In the cold season of this year Mr. Lacey, accompanied by Abraham the native brother, took a missionary journey down the Mahanuddy or great river, which encircles Cuttack. We can afford space but for two extracts from his journal as a specimen of their labours during this excursion.

December 16. "This morning we moved early and arrived at a large manufacturing place called Casenogur, a very different place from any we have yet met with. We had no sooner arrived, than the ghaut (i. e. landing place,) was crowded with people to gratify their curiosity; the sun was now hot and forbade our going out in the town. Abraham went upon the bank under the shade of some high bamboos, where I joined him. Here the people sat round, we in the midst, and upwards of a hundred heard of salvation by Christ alone. They confessed that the debtas had done nothing to save them like what Christ had done. I gave many books away here, which were eagerly received and read. Here is a Raja whom I intend to visit in the evening, if spared, and present with a copy of the new

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testament in Oriya, and some tracts. 3 P. M. went into the village, followed by crowds of people who have been waiting upon the bank of the river all day. The town consists of one street, about two miles long; the houses stand ranged on each side. The street is tolerably wide; with a large plot of grass in the middle. As we passed along, our number increased, and fearing they might not be disposed to follow us much further, we sat down in about the middle of the town. The people formed a circle round us, and when silence was obtained, Abraham talked of the folly of idols, and recommended the gospel in such a manner as produced much applause and seeming conviction. Some of the Brahmuns beginning to fear, started some objections, but were silenced until the discourse was ended. The people again listened with attention; and the Brahmuns spoke in favour of their system, but were put to silence, and had nothing more to object. Our native brother has an excellent gift in refuting these men in the most natural and sensible manner. One man said the debtas could forgive sin; Abraham replied "How can that be? hear, brother. There are two men with great burdens upon their heads; one man says to the other, 'Oh brother, I have a great weight upon my head, take it, take it;' the other man replies, 'Ah brother, how can I take your burden, behold I have a great weight upon my own head.' So your gooroos* and debtas having their own sins to bear, how can they take yours away? but hear brother, Christ has no sins of his own to bear, and therefore can take ours. Believe in Christ and you will obtain pardon, which your debtas can never give you. But see brother, how can the judge's officer forgive you if you break the law? the judge alone can forgive you; how then can the debtas forgive your sin? but God can." About this time the people began to move away; I asked the reason, they said their Raja was coming. A respectable looking young man advanced, attended by servants, &c. and sat down by my side, and the people sat

* Gooroos, spiritual guides. Debtas, gods.

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down again. After having heard for some time, he wished me to go up to his house, and there he said he would hear more. As soon as he began to move, the people cried hurre bol, hurre bol; but the Raja silenced them, and as he looked cross they perceived that their noise did not please him, and were silent the rest of the way. He placed me in a chair upon a place about six feet high, and eight feet square under a roof much wider; the chair stood on a board nearly as large as the top of the mount; we ascended by 7 or 8 steps. I know not what to call this place; it seems designed for some public purpose, perhaps to hear any complaints of the people. The Raja sat down near me, with his brother and their family Brahmuns and attendants, while the people of the place sat on the ground below; we talked with them a good while, and perceiving we disapproved of their debtas, he eagerly asked "Who is the great one? who are we to worship?" I told him of Jesus Christ, who he was, what he has done for us, and his claims upon our belief and service. He was very particular in his enquiries about Christ, and expressed great satisfaction; he was also particular in his enquiries about what was written in the books we had brought. I presented him with the new testament, and a large poem in Oriya, and he was much pleased with them. I presented to his brother a tract in the Persian, and a gospel in Bengalee; gave many books to the people around, and those that could not obtain them, were sent to the boat; many came there and received books, and more instruction. A great number of people have heard and understood what they never heard before. May it prove the power of God to their salvation. There are about 2000 inhabitants in this place."

December 17th. "We arrived at Gyegung, our next place, while the morning remained tolerably cool, but could not succeed in getting the people out of their houses. The watchman of the village had given the alarm that there was a Sahib coming, and this was enough. In all the village we found but one man and a poor old woman, and they could not get away. We tried to comfort the old lady, but when

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we spoke to her she seemed ready to fall with fear. We left the place and came to the boat. And having obtained the good opinion of one man, we despatched him into the town to tell his townsmen that the Sahib was not come to give them sorrow, but to speak a great good word to them, and they must come and hear. He went with this his commission and brought a few men with him; these heard the gospel. The people here are poor and exceedingly ignorant even of their own books. In the evening we went on the other side to a large village, and after some difficulty succeeded in obtaining a congregation. The pundit came among the rest, and none seemed half so ignorant as he. Among the rest was a venerable old man, near seventy years of age, he was blind and worn out with labours and infirmities; he sat on the step at his son's door; in his hand he held his string of beads, which he was counting, repeating the name of his guardian deity as every bead passed through his fingers; his look was serious, and he seemed to be preparing diligently for the event of death, which must soon take place; but alas, how awful the deception! how affecting the sight! my heart melted within me, and my eyes filled with tears. Oh, father, I said, what are you doing, how old are you? The poor old man started at my voice, and enquired of his grandchildren who it was; they told him it was a Sahib. What can a Sahib want here? exclaimed the old man. After the people had satisfied him that I did not intend to hurt him, I sat down and entered into conversation about the gospel; the old man and the rest of the people listened with attention. Abraham then preached Christ unto them, and exposed the debtas. They generally seemed convinced, but how stubborn is their superstition. The old man's devotions had been interrupted by our coming, but while Abraham was speaking he began again to count his beads and repeat the name of his favourite idol."

A few extracts from the letters and journals of the other Brethren in Orissa will now be inserted to carry forward

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the account of their proceedings to the close of the present year.

LETTER FROM MR. BAMPTON.

Jugurnath, August 28th, 1825.

My dear brother,

Here I am in a place which brother Lacey has called (and perhaps not improperly,) "The Devil's head quarters," and I am considerably depressed. I hope I am more entirely given up to God and my work, than I have been.—With the exception of a newspaper I have seldom read a line that has not a pretty direct bearing upon my calling as a missionary. I am engaged with the natives twice a day, and wish to be so to the close of life. Some of my interviews with the people are very painful. Not a few hear the gospel, but apparently almost every heart and voice rises in opposition to it and me. And I meet with insults, which would move almost any thing, except a stoic, or a Christian of superior attainments. The night before last, I was surrounded by many people; but they often, for a considerable time together, drowned my voice in their spiteful shouts; the very children lifting up their little hands and striving by every effort of voice and gesture, to show me how unalterably they were attached to Jugurnath, and opposed to Christianity. With respect to the children, I took care not to let them see that I took the smallest notice of them whatever; but it was impossible to carry it off so with the others, and I finally came home as I frequently do, a good deal depressed. Last night the people were not much better, but I was enabled to stand like a rock in a storm. I am reading Chamberlain's life which I have now gone over at least three or four times, and always with advantage. But what a vast difference between his circumstances and mine. He was almost every where heard with attention, and I am almost always in a tempest. This tends somewhat to depress me, but it oft sends me, as do other things, to the throne of Grace. Thus I am cast down, but on the whole not in despair. I pray for success; I am directed to do so, and I hope that he, whose directions

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I try to obey, and sometimes plead, will hear what is certainly dictated by his own word. I have hoped within the last year, that the Lord has been preparing me for usefulness, but what will be the event remains to be seen. Just before my illness, about a year ago, I was powerfully impressed with a conviction, that the ascendency of religion in the mind is always the work of God; and I thought, well, this will fit me for usefulness, as it will dispose me to give God all the glory. Since that time the impression has been weakened, though my judgment remains the same; but our feelings are so apt to carry things in opposition to our judgment, that I am not without fear of my usefulness being hindered by a proud disposition to withhold from God the glory of his own work; against this I pray, and request to be helped by the prayers of my brethren.

I have recently been a good deal quickened, and rendered I hope more decided. If I have ever strove to make the treasures of literature mine, I now give up the attempt, and feel determined that nothing shall have my time and strength that does not bear pretty directly on my work. I preach more diligently, and I hope, more affectionately.—The result I have already stated. What, my dear brother, shall we make of all this? The *best* I can make of it is this, perhaps the devil rages, because he sees that some inroads are likely to be made upon his kingdom. If it be so, let him rage; only let our spirits be supported in the struggle, and converts under the nose of Jugurnath will be an ample recompense. I do not know what to do about going out in the sun; on one hand I am afraid of killing myself, and on the other of being too timorous. I have written to Dr. Carey, to know how far he thinks it may be safe to venture. The cold season is coming on, and during it I hope to spend two or three months in preaching and giving away books in the country. I ought to tell you that I have recently had two interviews with that great personage, the Khurda Rajah, Ram Chundra Daib. I seldom or never push myself into the presence of great men, but one evening he saw me engaged amongst the common people

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in an idolatrous assembly, and he sent for me to the elevation where he and his attendants were placed to see the ceremonies. I obeyed the summons, and the treatment I met with from the Raja was as ungentlemanly as any thing can well be imagined. He addressed me in a tone that seemed like haughtiness, assumed for the occasion, and stamped, and laughed like a child at what I said; his attendants behaved much better than he did, and I said several things to them about salvation by Jesus Christ; the evidences of Christianity, and the influences of the Holy Spirit. So far as I recollect these were the chief subjects.—I wanted to talk of the death of Christ as the means of salvation, but could not get a fair opportunity; I saw or thought I saw, clearly enough, that the wish of the poor Raja was to amuse himself at my expense, and I did not much like it. However I bowed and called him "Maha Raj," i. e. great king, which suited very well; but I told him that, great as he was, he must die, and go either to heaven or to hell like other men; to which his attendants gave their assent. I had been talking of the miracles of Christ, and after I had left him, as it was likely to rain, they called me back, and inquired if I, or Jesus Christ at my request, could not stop the shower? in reply to which, I told them I could not, and that Jesus Christ could, but that he had done enough to confirm his religion, and therefore it was quite unnecessary. With this we parted, but a very few evenings afterwards, the Raja sent for me again to the same place."

On another occasion, Mr Bampton wrote,—

"I have sometimes felt discouraged, but have gone among the people, thinking I might possibly succeed this evening in leading some one to think somewhat favourably of the Saviour, and I know not how happily such an impression may terminate, or rather how happily it may increase or spread. Perhaps we do not look enough to God; the work is his, and he must do it, or the Hindoos will never be any thing but what they are. I am persuaded that almost all of us need to feel this more: and when we are

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prepared to feel ourselves the mere staff in his hand, the mere tools with which he works, he may bless us. I assure you, my dear brother, that the omnipotence of God is to me an encouraging consideration: when the obstacles to the Hindoo's conversion are compared with the power of God, they shrink into insignificance, and we expect great things."

"I wish our ministers would preach much on Divine influences, for I am sure the Scriptures say much about them; and I think this would lead the people to pray for them more fervently. If I had to address any who are advocates for ministerial power to convert sinners, or for the power of the gospel apart from Divine influence, I would say, 'Come to Jugurnath, and if that do not change your minds, you are incorrigible.' In the power of God is all my hope, and I know not why it should not be exerted here; I pray that it may; I hope that it will, and that I shall have grace to say, 'Not unto us, but unto thy name, O Lord, be the praise.'"

We insert only a few extracts from the journals of this devoted labourer. His private memorandums contain accounts of daily self-denying labours, similar to those which are here recorded. He appears to have been engaged in the journey to which these extracts refer, from the first of December until the close of January.

Sutyabaje. I left home and reached this place yesterday. The people were very unpleasant the last few days at Pooree: the most I particularly recollect is, having some more broken pots thrown on my head. Last evening I was engaged in several parts of this town, but was not well pleased to find one of the most troublesome men in Pooree here on business. He attended and plagued me almost wherever I went; but in spite of him, the people behaved much better here than at home: however, on the whole I expect the people to be worse in the country than they were last year, because I am much more known, and many of them also know something about what I have to communicate. This morning I visited a village called

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Beeree Ram Chundrapore. It is a pretty large place, and almost entirely inhabited by idle Brahmuns, some of whom knew me well but treated me ill. I made attacks in two or three places, but could do but little. One man whom I had not addressed was provokingly insolent: patience invincible, and always ready for use, should distinguish the missionary. I afterwards visited and spoke pretty largely to a good many people at another village called Balesae. I got to my tent to breakfast about the middle of the day, and found there was a market here, which led me to relinquish my design of visiting another village in the evening. I then engaged three times among the people here during the day and evening, and was resolved to try what could be done by saying more myself, and allowing them to say less, and I succeeded pretty well; but my Pooree opponent served the devil almost or quite as well as he could.

December 4th. Lord's day. To day I have visited Jypore, Vishnatpore, Rangea, and Burroanla Bolinks.—The second of these places is a large village of Brahmuns, and I was engaged there in two different places. These Brahmun villages are bad places to preach in, especially as the people from their visits to Pooree know me so well.—One of my congregations shouted me off, the other heard a little better, but not well. At the other places I was heard better than there, but many of the people know me. The last place was the best. I had, at most of the places, a good many hearers. I generally go about without my shoes, and so, Hindoo-like, am ready for almost any thing. I have been probably twenty times during the day through pieces of water, which reached from the calf of my legs to about my knees, taking care however generally to have somebody before me, that if there were any holes they might get into them first. After I had breakfasted, in the middle of the day, I saw, perhaps, five or six men in a shop opposite my tent, whom I joined; and a number more were soon attracted to the spot, all of whom I exhorted to believe in Jesus Christ from a consideration of the blessings to be enjoyed by faith, and from the truth of the Christian

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religion. I am assisted in my work by notes which I have very carefully prepared on all the principal topics of Christianity, and which I carry with me in my Oriya testament. These notes enable me to turn to almost all the texts on the topics they contain, and are always ready for use. I went to the last of these places in the after part of the day, intending to preach at a nearer village; but a man with me told me that the village to which he was going was larger, and only half a koss from my tent. Now a koss is about two miles and a half, but his half koss was an hour and ten minutes sharp walking; and much in this way the Hindoos generally compute distances. The man, however, helped me to a good congregation, and I have seldom preached so peaceably for sometime past.

December 5th. To day I have preached in Muroroso, Shree Ram Chundropore, Kadooa, and Kanesai. Shree Ram Chundropore is a Brahmun village, and the third I have visited: in all of them the people are deplorably opposed to the truth. Exercising patience and perseverance, I told a good deal of truth to a considerable company; but I was shouted up and down the village with the utmost derision. As I opposed the worship of images, one man said, that the Brahmuns had power to animate wood or stone, so that it would come when they called it; on which I rose from my stool and desired him to call it, that we might have some proof of his boasted power.

December 6th. I have travelled to day twelve or fourteen miles, besides several additions made to my journey by turning aside to preach at places. I have been engaged at Killa Kooasurgur and Dussooapore: at the first of which places I had twelve or fourteen adult hearers, and at the other, I think, twenty or thirty. I was in a well prepared state for my work by means of some useful meditations by the way—preached more feelingly than usual, and was better heard. At considerable expense of time and labour I reached another place, at which I found only two young men and two or three old women, with whom I staid but a little time. I was prevented from engaging in a fourth

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place, which lay just in my road, by its being the people's dinner time, about 2 o'clock. I ventured a good deal through wet and dry, just as it came in my way; and soon after I reached this place (Pipple.) I found that I was tired. I had also previously discovered that, though in my dress the heat was not unpleasant, my legs were sadly burnt. After taking some refreshment I made an effort here, but was obliged to retire very soon, because I was worn out. One of the people gave me a chiroot; and on my asking another for water, another gave me some milk which he had bought for the purpose. I have been told by a man in the village, that it contains about 500 houses. I have travelled and preached in the sun to day eight or nine hours, without food or rest, or shade. My English friends in India talk of my killing myself with much less than this; yet I take more notice of my own feelings than of their fears, which are, I hope, in this case groundless; but I by no means pretend to say that every man can bear so much as I can.

December 8. I went to a considerable market within two or three miles of my tent, at a place called Jugurnathpore. Stopping about forty minutes with twenty or thirty people, in a branch of the town considerably distant from the market, I had a pretty good opportunity; and I had also pleasant opportunities at the market, where I staid almost four hours: but think I should have done as much good if I had not staid quite so long. The people very generally acknowledged the vanity of their idols; but I am afraid they would worship them the next opportunity.—The evening I spent at Pipple: a part of it was engaged in a controversial conversation with the Darogah, who may perhaps be called a native magistrate under the English magistrate of the district. He is in appearance one of the most respectable natives I have seen. He asserted that the Hindoo viragees can see the invisible God; which I of course denied, and maintained that the viragees were so far from being men of superior sanctity, that they neglected

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the obligations they were manifestly under to be useful to their fellow creatures. And, so far as I could understand him, I think he attempted to ward this off by distinguishing between worldly duties and religious duties, and giving the preference to the latter; and, he further said, that this conduct had the sanction of the shasters. I did not deny this, but I objected to the authority of the shasters, and offered to prove them both false and wicked. As to their falsehood, I said they gave a false account of the Island of Ceylon (in Oriya, Lunka,) as they said that the dust and atoms of it were gold. I told him that we were well acquainted with Ceylon, and I could even refer him to a person at Cuttack who was born there; but he would not admit that I had any means of knowing any thing about the place. I then got him to acknowledge the sinlessness of God, and said that the shasters were false, inasmuch as they attribute sinful actions to him; but he denied the wickedness of any thing done by God: to which I might have said that some of the gods were said to have been punished for their crimes; but if I had, I do not expect that it would have done any good. I further said, that the wickedness of their gods recorded in the shasters had a tendency to corrupt the readers and hearers of them, but I do not think he admitted it. This gentleman is a Bengalee, and I have before-time given him books; but he has not, alas! profited by them.— All this is what I have been over before, though I may not have recorded it.

December 9th. I preached to day at Jeypore, Bartipore, and Bagesorpore. This Jeypore is not the same place I was at last Lord's day. I believe I generally get together most of the men who happen to be at home in the neighbourhoods where I preach. I had about thirty at two of these places, and ten or twelve at the other. The place where I had the fewest was a small village of Brahmuns, who are laudably engaged in husbandry. They were quite as docile as the others, and a thousand times better hearers than their brethren the idlers. I went to a fourth village; but two reasons prevented my doing any thing: one was, several

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persons were engaged in worshipping the village stones, to get rid of a bowel complaint that is among them; but I think of sending home for a fresh supply of opium, which I think abundantly more likely to be useful than their worship. The other reason of my doing nothing was that it rained. I saw the worship I have mentioned as long as I chose to stop. There was a fire in the middle of a room, and a lamp upon a pedestal on one side. Round the room sat eleven men and a boy, all of them, I suppose, Brahmuns. Two of them were employed in repeating formulas, and throwing on the fire little bits of stick, which I think were green. Each bit was perhaps half the length of one's finger, and they dipped them in some liquid before they put them on the fire. A third man occasionally put a little ghee on the fire, and two more held their hands together in a devout posture. There was also in one part of the room a quantity of rice of different colours, arranged rather tastily. There were also on the room floor about twenty little cups, made of plantain leaves; some of them containing sweet-meats, and part of these were put into the fire. I made some inquiry about the worship afterwards, and was told the people furnished the offerings, of which the Brahmuns burn a small part and eat the rest.

December 13th. After breakfasting this morning I went off to Mungalapore market, where I preached five times, about half an hour each time, and gave away books as usual. The third time I spoke at that market I hit upon a way which I never tried before, and was pleased with it, as it secured the people's attention better than most other ways that I have tried. After stating, in a general way, that my object was to show them the way of salvation, I stated the fact, that we are all sinners, to which the people usually assent unless they happen to be very awkwardly disposed. I then said, that sinners, if not saved, must go to hell. I then added, I will now tell you what sort of a place hell is. And having done this, with the duration of the punishment, I added, you wish to be saved from this; and I will show the way of salvation. And, first, I shall

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tell you the Saviour's name. And as this has commonly to be carefully distinguished from Krishna, it is not done all at once: I have even sometimes to write it for them. This done, I said, I shall now tell you where the Saviour came from. After this, said I, I shall now tell you some of his works. And, having related some of the miracles, I insisted upon them as evidence that Jesus Christ came from God. In the next place I added, I shall tell you of Christ's sufferings. Then, with his resurrection being briefly related, I said, I shall now tell you what he suffered for. This done, I added, I shall now tell you how you are to be saved. Here I offered hope of pardon to sinners of all sorts; and added, I shall now tell you how you are to be made holy. And after noticing the inefficacy of their own ceremonies for this purpose, I, of course, mentioned the Holy Spirit, who is to be received by faith. Finally, there is not salvation in any other. When I call this a new way, I do not mean to say that I have not preached these truths to the people hundreds of times: what there is new in it is, stating distinctly, before every head of discourse, what I was going to tell them; which seemed to excite attention.

December 16th. Preached to day in two separate parts of Muckundpore, also in Doorgapore, Modasapatna, and Chunnunpore. I got the people together more easily than usual by seeming to be indifferent as to their attendance, and telling them that I was going to teach the way of salvation; that those who chose to hear might come, but they might all do just as they pleased. The chief speaker allowed that all I had said was true: but such acknowledgments, under such circumstances, weigh very little.

This evening, as I was returning to my tent, I found a poor sick pilgrim, about two miles off, to whom I had given medicine near the same place a few days ago; so I brought him to Pipplee on my horse: and as I am going away to-morrow the police Darogah kindly promised to furnish him with provisions, and I am to leave him some medicine. This man has had no suitable food for some time past: he is not able to cook it for himself, and as for

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any Hindoo helping him, that is quite out of the question: and it is probable, that if I had not assisted him, he would have died and been eaten by dogs by the side of a road frequented by hundreds, without receiving the least help from any one. And I have given money, and medicine or advice to two others, since I have been out, in very similar circumstances: one of whom, I heard to day, is dead. This man had two sons with him, ten or twelve years of age, one of whom was asleep and the other standing by his father who lay on his back in the sun. The boy wept when I made inquiries about his father's case; and a present of a rupee made them all very thankful. They had been to see Jugurnath: and thus many perish besides those who attend the great festival.

December 18th. Lord's day afternoon. There has been a market to day near my tent under some trees, as (so far as I have seen) the markets generally are. In the morning I preached about forty minutes in the town of Lingpore, and was heard with considerable attention by about thirty men. After which I went to the market, where I was engaged four or five times. A market is a good place for missionary purposes; and I think, that within little more than thirty miles from Jugurnath, I can find markets enough to employ a good part of a week. In one of the villages I visited yesterday, several persons were following me to a convenient preaching-place, and when we had just reached it, two Brahmuns of respectable appearance showed themselves; they manifestly knew me; and when I invited the people to sit down they looked at the Brahmuns as a boy looks at his master, and did not seem to know what to do. I said, as I have frequently said lately, that every one was at liberty to do as he pleased about hearing, but the Brahmuns did not say any thing to the people; however. they seemed to take the meaning of their eyes, and most of them went away. Thus, on various occasions, when I have been preaching at Pooree, I have seen Brahmuns come among the people, and have regretted to see numbers of the people go away with them, though I could not see any thing the

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Brahmuns did, nor did I yesterday see what intimation they gave of their diabolical pleasure; but when they went away I heard them tell the people that I taught that Jugurnath was only wood. These Brahmuns are most determined enemies to the Gospel; they serve the devil to some purpose: and I am always sorry to meet with them. I don't know how to express their appearance better than in the words of the poet—

"They grin horribly a ghastly smile,"

and when I am not in a pretty good frame I cannot help feeling it. I however, after all, preached yesterday on the same spot to ten or twelve persons, and sometimes more, in spite of them. This was to my feelings a cloudy morning, but it has proved a good day. I hope I have been enabled to labour more especially for God to day than at many other times.

Evening. After writing the above I went over the river, by the side of which my tent stands, to a village just opposite, but I found the people many of them very busy buying and selling, and it is easier to take a leech from the vein than a Hindoo from his buying and selling, so I despaired of doing any thing. And besides their business, I found there several of those staunch servants of satan, Jugurnath's pundahs, that is the missionaries who go about to collect pilgrims for six annas a piece. They raised their shout of derision and defiance when they saw me. I was not disposed to encounter them, nor could it have been likely to do any good; so I went to another village called Nooa-Patna, where I preached thirty or forty minutes, to from twenty to forty persons, a considerable number of whom heard very well.

December 19th. I preached to day in two different parts of a large village called Balkotta, also once each in Rottegemma, Herapore, and Tankapanee. My congregations generally fluctuate between fifteen and forty; but in one of these places I believe sixty heard the whole time,

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and I think sometimes eighty. On my way to my tent in the afternoon, I found a poor boy, fourteen years of age, who had been to see Jugurnath with a brother about four years older. This younger boy was taken ill about ten days since, and six days ago the elder left him to his fate, taking with him all their money, amounting to a rupee. It was about four in the afternoon when I found the boy, who said that last night a Brahmun gave him some boiled rice, and he had eaten nothing since. This is the fifth I have found in these circumstances in about a fortnight, and my work has only led me occasionally to the road, and I suppose the space in which I have found them does not exceed ten miles. It is by no means uncommon for pilgrims to be left in these deplorable circumstances by their near relations; and I have much reason to say that it is not likely that any of the boy's countrymen would have taken any notice of him, for I have seen great numbers of fallen pilgrims, but I never saw voluntary assistance rendered by a Hindoo, except he were influenced either by hope or fear. I brought the boy to my tent, and if he will stop a few days he may probably come about, but the blockhead actually talks of going off to-morrow morning. At the market yesterday was a man with his arm erect, and he came into my congregation just as I was teaching, that all are sinners, so I turned to him and insisted that he was a great sinner for making such a bad use of the limb God had manifestly given him for other purposes, and to this the bystanders apparently assented.

December 20th. Preached to day in two parts of Boinchooa, also at Gotalabinder and Gotalagram. I found the places further from my tent than I expected, and rather too far for India, for the roads are such as to preclude one's riding much on horseback if one were otherwise disposed. In the first of these places one of my congregations consisted of fifty or sixty men, who heard well; the other was sometimes twenty or thirty, but a good many of them seemed to have their heads full of business, and they went away to transact it before I had done. There were also one or two

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who appeared to have learnt their lesson at Pooree, as they exclaimed, "It is all lies."

December 22. Preached to day at Santrapore, Itipore, Kotwapore, Polospore, and Bosundapore, besides going to two or three villages where so many persons were at harvest-work that I could not get congregations; at one of these places I had only about eight hearers, and at another only twelve, and my largest congregation was about forty: on most of the occasions to day I have altered my way of preaching. I have been in the habit of calmly stating what actions were sinful, with a view of convincing the people that they were sinners, and of stating calmly what the Bible says of hell, at the beginning of my address, after which I stated that Jesus Christ was the Saviour, related some of his miracles as proof of his divine mission, took some notice of his sufferings, and stated that he underwent this to save us and make us holy, and how that pardon and satisfaction were obtained by faith in him—then that they could not be enjoyed in any other way, which afforded an opportunity of shewing the vanity of their own religion, and I concluded by exhorting them to read the gospel; but I find that, like other people, their attention is better secured by what is animated than by what is calm. I have to day reserved what I had to say about sin and hell to the latter part of my address, and then boldly charged them with such sins, as Hindoos are known to be particularly addicted to, and then describing hell as the punishment in language as strong as I could command, afterwards referring them again to Christ as the Saviour, and exhorting them to believe, and then if they did not propose them themselves, I stated and refuted such objections as I know they are in the habit of making. In this way I generally spoke about forty minutes, and secured a good degree of attention.

December 26th. My friend the Brahmun came again this morning and said that he should remember the Sahib who had given him the holy book, he also admitted the falsehood of his own religion, and the truth of mine, but before we parted he gave reason to suspect his sincerity by

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asking for something to keep for my sake, and I told him to keep the books. I preached to day at Tomonde, Mundaman, Kymartea, and Gungapore, at which place I spent the night. I think it was at the first of these places that I was enabled to keep up the attention of about thirty persons for forty minutes. I had a considerably long debate with the people afterwards, but in good terms, and as I was coming away they kindly inquired if I had breakfasted, and whether they could furnish me with any thing to eat and drink, and I accepted some milk for the sake of accepting it. They would also have given my servant something to eat but he refused it because he found that it had been prepared by a person of lower caste than himself. My other congregations have only been from fifteen to twenty. In one of the places I preached in a place which served at once for a temple and a school; it was a mere hovel, but seeing the stones I was surprised at being invited into it; being invited, however, I went and I recollect on another occasion I was allowed to shelter both myself and my horse during a shower in one of these places; though as a general rule the people do not allow us to enter, and I never in that respect cross their inclinations. One of my hearers to night seems to have heard the gospel in Calcutta, but as it commonly happens, he was the most disposed to oppose it, but I hope the wood and stone of the country gained nothing by the debate; it was dark, when I had done preaching, so that I could not tell who could read and who could not, so I promised books to such readers as would come to my tent in the morning, but I had not arrived long before the greater part of my congregation came, so we had some more talk, and several of them received books."

The first year of a missionaries' residence amongst idolators is a season of peculiar trial. And this is more especially the case when there is no English congregation to whom he can minister on the Sabbath, or even natives with whom he can hold intercourse in his own language.—Such however, in addition to his heavy domestic afflictions, was the case with respect to the compiler of this narrative.

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On the barren sands of Pooree, shut out from almost all English society, and surrounded by multitudes of souls, for whom he could do nothing but pray, he prosecuted his only task of acquiring the native language. As soon as he could speak, his first employment was to visit the schools; hear the children repeat their catechism; and endeavour to comment upon what they read. These efforts however soon gave rise to others of a more public nature. The following extracts from his journal, give an account of his first direct missionary labours.

October 21. It is the Doorga poojah. I saw several contemptible golden idols brought out of the temple; they were about the size of a shilling doll, and as much like it as possible; they were each carried in a kind of palanquin, adorned with gold, silver, and flowers, in great pomp, attended with several noisy wretched sounding trumpets, and a vast concourse of the people. I could scarcely refrain from tears at this display of the blasting influence, which satan has over the minds of the people, and the vast multitude now prostrating themselves before these contemptible images.

October 22. I went this evening to the outskirts of the town, and in the neighbourhood of a cluster of large temples, grown old in the service of idolatry, but bearing evident marks of their former grandeur, I endeavoured to recommend the blood of Christ, as the only foundation for a sinner's hope. I read a little from the Scriptures and a catechism, and got on pretty well, for sometime, till a proud, and what the people called, a respectable Brahmun, came and spoiled the opportunity. He seemed to have the malice of the wicked one in his countenance, and like those of old, called the divine Saviour, "Beelzebub. After recapitulating in a sneering way, the substance of what I had said, he added "it is all true;" and with a scornful grin declared that Jesus Christ was the devil. After reminding him that he was accountable for his reception or rejection of the truth, I left him. But it was evident he hated the truth, and derived a malignant satis-

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faction in blaspheming it. May the Lord bless him with repentance unto life!

October 26. In my perambulations this evening, a Brahmun called after me for a kitab (book.) Our business is well known and the people often cry after us, "Yesoo kreest! Yesoo kreest." Some more insolent than others, will exclaim, "Amba yesoo kreest na bojana kurriboo, amba Jugurnath bojana kurriboo." (I will not worship Jesus Christ, I will worship Jugurnath.) I stopped till a few more came up, then read a little from my Oriya gospel, and preached Jesus Christ. One Brahmun declared that my stick was God, and that a piece of brick was God also. Thus the prophets prophecy lies, and the people love to have it so.

October 28. We were informed that there would be a Suttee in the afternoon. Brother B. wrote to the different Europeans at the station, thinking that some, from motives of curiosity or humanity might wish to attend; but no hope could be entertained of saving the poor woman, as we were told that she had already burnt her fingers in order to prove her fortitude. Brother B. having seen one Suttee, and being so disgusted at the horrid scene, declined going. Feeling persuaded from what he then saw, and did, that it was vain to attempt to save the wretched victim, he despaired of doing any good. I however felt a desire to witness the horrid work, that I might speak from experience; and two military gentlemen having expressed their determination to go, at about half-past four we set off towards the spot where the Suttee was to take place: the name of the place is Swergo Dwar, or the gate of Heaven; a place thickly strewed with human sculls and skeletons of Jugurnath's adorers. About a furlong from the pit we ascertained, from the noise of the tin kettle drums, &c., that the woman was approaching. In a few minutes a vast concourse of people made their appearance, shouting and beating their dums, &c.; even little children were employed in this unholy work. In the centre of a crowd we discerned the destined victim, surrounded by a

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slight hoop of bamboo, so that she might walk clear from the press. She appeared to be under twenty years of age, and of an interesting appearance. Round her person was wrapped a white cloth smeared with tumeric; under her right arm she carried a handy, or earthen pot, containing a little rice, a piece of coacoa nut, one or two other trifling things, and some fire to throw into the pit, this was from Jugurnath's temple: in her left hand she held some pice, (halfpence,) which she was to distribute to the byestanders. Her jet-black hair was smeared with ghee and other greasy substances, and decorated with flowers and gaudy ornamented paper: round her neck was a large rope nearly as thick as my wrist, and one or two smaller ones: thus attired, she looked the picture of all that is degraded and wretched. Before her stood one of satan's high priests with two paltry pictures of Jugurnath, which he was very anxious she should look upon continually. Altogether, I never saw any thing so infernal.—The barbarous indifference of the multitude to every feeling of humanity—the thoughts of an awful eternity—the idea that the poor creature before me would soon rush, thus polluted with idolatry, into the presence of an awful God, who hates sin and abominates idolatry—the multitudes who evinced so savage a pleasure in the bloody work—and the malicious countenances of the principal actors in this wretched scene, rendered more horrible than ever by the interruption; altogether so pressed upon my mind that the feeling beggars description. But what could be done! something must be attempted. We bid the people stop. I got off my horse, and the two Europeans came near with their elephant; I made my way to the woman, and found she was quite intoxicated; there was a strange wildness in her appearance. I looked at her eyes, turned up the eyelids and found them very heavy and bloodshot: the woman could not utter a syllable distinctly, all that could be understood was, 'Jugurnath,' and 'koosee,' meaning, I suppose, it is the pleasure of Jugurnath. A thrill of horror ran through my veins: her youth—her destitute condition, for she had not a friend

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even to 'give her fire,' viz., light the pile—her total insensibility—and the general horror of the scene, induced the mutual feeling that she was about to be cruelly murdered. We thought the law protected us under such circumstances, and determined to rescue her. The people looked at us amazed: the crowd soon thickened upon us, and assumed rather a formidable appearance; but there was no time for parley. We put on a determined aspect, and insisted on her being taken back, urging that she was quite intoxicated. This many of them admitted, but still retained their hold of the hoop by which she was enclosed, and urged that it was her wish to burn, and that it was Jugurnath's pleasure: we however insisted upon her being taken back till she was sensible. Captain G. and lieutenant M. behaved nobly. They charged a few servants in their employ to keep off the people; who soon gave way without making any further resistance, and left us in charge of the woman and the principal actors. I should observe that the Daroga, (head Police-officer,) was absent. I then mounted my horse and rode before, the road being made through the crowd by the servants and a few idle seapoys who attended as lookers on. The officers followed the woman on their elephant till they saw all was safe, and then returned to the pit. I rode before the crowd and the woman towards the police officer's place of confinement. In my way I met with brother B. and surprised him with what was done: he accompanied me to the prison, and delivered the woman into the charge of the Daroga, who was much surprised and disconcerted at what was done, but was obliged to attend to captain G's order to secure the woman. All seemed consternation. I am sure that I wondered at our success; Bampton seemed to wonder more; the people seemed thunderstruck, and exclaimed, 'Now you have done something!' Others said, 'This is merciful!' And indeed among the thousands of spectators not a sound of disapprobation was heard, or the least confusion excited. The woman herself kept saying, as well as we could understand, 'This is well done! you have broken my purposes:'

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she was however quite stupified. What may be the result we know not, or whether we shall be able to save her is quite uncertain; we know, however, it might be done with the most trifling interference on the part of the magistrate. Her husband's corpse is already consumed.

On Tuesday the judge, much to his credit, determined that the woman *should not burn*. May God direct this decision to promote his own glory, and for the putting out for ever these flames which hell itself has kindled. O that this circumstance may be the harbinger of this happy consumation! How easily might it be done! In this case three individuals, at the very worst place in all India, without authority, and without the least disturbance, and without giving offence to any except three or four persons immediately concerned, have succeeded in saving this wretched woman from the devouring flames!

November 5th. Sabbath day. Have had an inquirer to-day after the way of life; at least such in appearance. He has raised our hopes very high respecting him. He has a seriousness about him very different from the Oriyas generally. We had a long conversation, and on the whole were pleased with him. O that our hopes respecting him may not be disappointed!

November 9th. This evening, brother Bampton and myself assisted in checking a fire that appeared in the town. Five or six houses were on fire, with as many people attempting to put them out; while their neighbours were sitting at their ease, eating their suppers. We soon made a stir among them, and insisted on their furnishing us with handys, earthen vessels that are used for holding water, threatening to go into their houses and fetch them if they refused. We knew very well that there was an abundance quite useless, always about their premises. But perhaps there is no precept whatever, more incompatible with a Hindoo's ideas, than that of *loving our neighbours as ourselves*. However, through threatening and exertion, we succeeded in getting a good number, and some ropes to draw water with; and we finally succeeded in restraining the

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fire to the six houses which were burning when we came: but these were quite burnt down. As a proof of the gratitude of the Hindoos, we did not see the owner of one house, that we knew of, nor did a single individual appear to thank us for our assistance.

November 11th. In the evening, one young man, of a pleasing aspect, talked with me for a long time, but urged, as usual, *if we wished their good, why did we take their rupees at the gate?* This is urged almost every day. Alas! that a Christian government should give occasion for such objections to Christianity.

November 12th. I went out with Abraham and had a long contest on the subject of the Deity's being worshipped as Nerakar or Arkar, viz. with or without form. It is astonishing how the Hindoos will shut their eyes to the abominable practices of their gods; and if charged with them, look at one another and laugh, being surprised that we are acquainted with them. Any exposure, however, will not lessen their attachment to these abominations. And some observe that what God does is not sin, even though he commit adultery, or worse than this, as some of their gods are said to have done. Others say that the name of God is like fire, and purifies every thing. They will, notwithstanding, assent to the descriptions our Scriptures afford of Deity; though they show no disposition to worship the holy God we declare unto them. They often say, "Show us Jesus Christ and we will worship him." We easily silence them on this head by reminding them that they worship many debtas which they never saw. On leaving they gave us the usual shout of "Hurre-bol," and "Jugurnath swamie ke jai," meaning something like, "Victory to our god Jugurnath."

November 19th. I set off this evening on my journey to Berhampore, passed Nursingapatam between eight and twelve o'clock; but as my bearers would not cross a river while the water was high, I was obliged to return and sleep in my palanquin under a tree.

November 20th. Next morning I set off again, but got

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my palanquin bed completely soaked in crossing the river. I then trudged barefoot over the sand for six or seven miles, by the side of the Chilka lake. The thought came into my mind that this was the journey Buchanan took when he sat down on the banks of the Chilka and reflected on the *long and bloody reign of Moloch.* Similar feelings operated in my breast. I scarcely can tell how I felt at the reflection that I came 16,000 miles over the sea, now roaring at a distance, and had left my parents, my brethren, and my native land for the express object he then contemplated. At ten o'clock I reached Molo, a fishing village, and declared my message to a number of poor fishermen. They heard well, and understood what I said. Though I found none that could read, I left a few books for those who might be able. Afterwards I saw a Brahmun who could read a little. At ten o'clock I reached Manickapatam, and preached to several people the message of mercy. They said it was Tic, i. e. solid argument. Some seemed surprised. One or two heard brother Bampton last year. As the Hindoos are too holy to admit Europeans into their houses, I was obliged to sit under a tree and get my dinner or breakfast. It was not a very savoury meal, viz. fish and rice boiled up together; but hunger is the best sauce. At this place my bearers refused to go any further, so I was obliged to get a small boat, made of two trees hollowed out, to proceed toward Rhumba. I sent some books ashore to two small villages by the side of the lake. At nine o'clock I reached Sath-pura, where I got a larger boat. I preached to the people who came to the side of the boat, and left some books. We then proceeded up the lake to Rhumba. This is a most delightful place. I am seated in the middle of a grand amphitheatre. The bold mountain scenery assumes a sort of horse-shoe form around me. The hills are very high, and covered with trees to the top. Wild beasts are in great abundance in their neighbourhood. Before me at the only opening, spreads the beautiful Chilka lake covering an immense space. I have sailed over twenty koss of its surface, and in many places the eye cannot reach from

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shore to shore. Here I am obliged to halt for want of bearers. After taking refreshment, I posted off to the town, and seeing some people, I went to a new idol-temple that was about half built, but found it covered with figures of the most beastly and obscene description. I tried to conceal my feelings, and began to preach to a large crowd, but was sadly opposed. I then walked round the temple, but was so disgusted I was obliged to leave with shame and sorrow. It being now dark I distributed a few books and returned; placed my palanquin upon a hackery, and reached Ganjam about one o'clock in the morning. Here I set my palanquin in the verandah of the Catholic chapel and slept comfortably till day light. I saw a few of the Catholics. They are very poor and ignorant. A priest comes once a year from Vizagapatam, about 170 miles. I proceeded through the jungle to Berhampore; stopped three hours by the way, to refresh the bearers, and preached to a few Oriyas, and gave books to some good readers, both in Oriya and Telinga. I was much pleased with this opportunity. About two o'clock in the morning I reached my place of destination, and set my palanquin in the verandah of an empty house, where I slept as well as the cold would admit till I was awaked by the drums an hour before sun rise, which let me know that I was in cantonments. I then arose and reconnoitred till breakfast time. The town appears to be large and thickly inhabited. Just as I was sitting down to breakfast, the doctor, hearing of a stranger having arrived, sent to invite me to breakfast. This I declined, but called upon him immediately after, and obtained a little information about the place. The regiment appears to be 1,000 strong. They have ten or twelve European officers, two or three European sergeants, (invalids,) and about twenty drummers who talk English: these call themselves Christians, or rather Catholics. There is also a doctor, a collector, and sub collector, one or two other Europeans, and about twenty East Indians. The doctor gave me a list of the Europeans, and told me there was one gentleman who would be glad to see me, for he

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was favourable to missionary exertions. This was refreshing news, and I soon called on Mr. Newbolt, and fonud him a pious, humble man, and desirous of doing good. He gave me a hearty welcome to tarry with him during my stay which I gladly accepted.

November 24th. In the evening I went into the bazar and got some of the people to read my books, and found they understood them very well, I then began to talk to them and was surprised and delighted at the opportunity. I gave away my whole stock of books to a very eager multitude, and promised many, who were disappointed in not being able to get one, that I would come to the same spot in the morning.

November 25th. Christmas-day and sabbath. I rose to go into the bazar according to my promise; but the natives gave me no opportunity for this. Early in the morning they came in flocks, of all ages and pursuits, from the proud byraggee Brahmun, to the little child, Oriyas and Telingas, to hear about the new doctrine and get a book. I never had such a day in my life; as soon as one group left, another came, so that I was perpetually engaged from morning till night, to different sets, in preaching and giving away books. Indeed I talked till I could talk no more, and was obliged to steal away in my palanquin for a little ride and relief. On Monday morning many more came for books before I left. I think altogether, I may say the whole city came together to hear me. Mr. N. was highly delighted with the feeling which had been excited, and was very sanguine of good being done. Before leaving I examined the language, with Mr. N's learned man, and had my own ideas of it confirmed; namely, that it was the same language which is spoken at Pooree with a different pronunciation of two or three letters. I was informed that the language was spoken for nearly 100 miles beyond Berhampore. Mr. N. then walked with me and pointed out a piece of ground where, if I should come and labour in the place, he would build a school-room, and at my suggestion, he engaged to make it large enough for a place of worship on

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sabbath days. At ten o'clock I took my leave of these kind friends, with the conviction that, if my brethren approved it, I ought to return as soon as possible and commence my labours. Berhampore is nearly seventy miles from Pooree, and is the last station in the Northern Circars under the Madrass presidency. It is in a very high situation, surrounded with hills, inhabited by a wild race of Oriyas, under six or seven independent rajas. The population is less than at Pooree or Cuttack; but the villages near it are numerous and populous. The inhabitants, of which three-fourths are Oriyas, and one fourth Telingas, are not so tenacious of their caste as in other places; and many features in their character seem favourable for missionary labour.

During this year there appears to have been but two schools at Pooree. Towards the close of it another was established. These were principally superintended by Mrs. Bampton.

"The schools at Cuttack and Pooree are assembled at the Missionaries' house, on the first of the month for a public examination. An annual examination at the commencement of the year has also been adopted at Cuttack, which has been honoured by the attendance of several European gentlemen and ladies. Many of the children read the gospel pretty readily, and repeat a Catechism lately printed in Oriya, from the Bengalee. The schools are valuable, as preparing the infant native mind to read and hear the Gospel with attention and less prejudice than their fathers; as a means of constant contact with the people; and in effect as affording native chapels for the declaration of the gospel. Thus a native school frequently becomes like 'the School of Tyrannus,' in which 'Paul disputed daily.'"

Perhaps we cannot more appropriately conclude the account of this year's labour in Orissa, than by quoting a few sentences from a communication from one of the Missionaries stationed at Pooree.

"Wherever I turn my eyes, the mouldering skeletons and the half-devoured carcases of Jugurnath's deluded

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worshippers harrow up my feelings. And here, thought I, for thousands of years have such scenes of death and abomination insulted the Majesty of heaven, and called for the curse of the Almighty upon these idolaters. I could not help exclaiming, 'How long Lord, Oh, how long ere the power of the wicked one is subdued; and in the place where satan's seat is, the true worshippers shall worship thee, who art a Spirit, in spirit and in truth.' Ah, how changed will be the scene when the peaceful, the happy religion of Jesus shall have caused this waste howling wilderness to blossom like the garden of the Lord: when the proud temple of Jugurnath shall be laid low in the dust, and its contemptible idols, which have enslaved millions upon millions of immortal souls, shall be consigned to oblivion. But alas! I turn with a sickening heart to the multitudes who are flocking by me to get a sight of these images of wood; and now they pass from me full of the damnable persuasion that a sight of their adored block has taken away every sin. Another and another crowd succeeds in countless succession, and still there are more to come. Many that are now around me have travelled a dreary pilgrimage of 1500, or, perhaps, 2000 miles, from the distant parts of India, thus to obtain salvation; and they have to retrace the same weary steps, without money, without clothes, and almost exhausted with fatigue. Many of them will not hail again the place which gave them birth; for them no home will smile: no wife or children welcome their return. But what is this to them! They obeyed Jugurnath's pleasure in coming to see him, and now if it is his will, they will die and go to heaven. Such is their language; I feel a blush for Christians while I write. Can idolaters thus sacrifice every comfort, and even life itself to enter upon a long and dreary pilgrimage, to obey the imaginary pleasure of their idol; and shall Christians, with their infinitely more glorious prospects and unspeakable obligations, be backward in the service of their God and Saviour, and think any little sacrifice they can make too great?—Oh no! Away with such a spirit; be but half as zealous

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as these idolaters, and these pilgrimages will soon cease; these proud towers crumble into dust, and the blessings of redeeming love enrich deluded India. But ere that gospel spreads in Orissa, perhaps many a valuable missionary must consume his days in unwearied labour and fatigue, uncheered and unknown. Many a departed brother must mingle his dust with the burning sands of Hindoosthan.—But what then? Our labours will be eventually crowned with success. Immutability itself is pledged for the universal triumph of the cross. *Even so come Lord Jesus.*

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CHAPTER IX.

In tracing the progress of the mission through another year it may be proper to commence with Cuttack. At this station Mr. Lacey continued for the first six months to labour alone, but subsequently he was joined by Mr. Sutton. In reference to his own labours, Mr. Lacey observes: "I have made it my rule to be out among the natives every evening; nor could I easily satisfy my conscience to devote the evening to any other purpose than native instruction, as this I consider our prime business. The work that is nearest our hearts is the instruction and conversion of the poor Oriyas by the preaching of the gospel."

On another occasion he writes:—

"Perhaps in no like period have the missionaries been able to do more by public labours than in the last year, whether you regard their proficiency in the language, or their opportunities for labour. Thousands of idolaters have seen the folly of idols, and the excellency of the gospel; so that when the Great Head of the church shall please to change their hearts, the way is open. Your missionaries have not confined themselves to their stations but have preached to many in the dark jungles around them, and, if the Lord spare us, the season for these labours is not yet past. A great number of tracts and Scriptures have been distributed in every direction. And, allowing for the ignorance and negligence of the natives, much knowledge of the way of salvation must thereby be communicated, which will operate as a leaven wherever it exists."

In January, 1826, Mr. Lacey commenced a missionary journey into the country on foot:—

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"I felt encouraged," he observes, "to do so from the example of one of my European missionary brethren, who has been exposed to the blazing sun, on foot, for the last six weeks, without sustaining any injury."

He soon however found the burning sun more than he could endure; and writes:—

"One of my brethren has been exposed to the sun for six weeks, and appears all the better for it; while in my case exposure two hours produced a fever, and perhaps two more would have killed me."

He pursued his journey, but with more caution, for several days and met with various encouraging circumstances. He writes:—

"Sabbath evening. I am now retiring to rest, while my dear brethren and Christian friends in my native land, are perhaps in the house of the Lord, where they will not fail to bear us on their minds at the throne of grace.

About three o'clock in the afternoon five Bengalees called to accompany me to their village. They took me to a place where several Brahmuns and some aged respectable soodras were sitting; and upwards of a hundred and fifty of the inhabitants presently came together. An old mahantee, who was much respected, soon commenced conversation by asking, "Sir, what have you brought us? What is the name of your book? What are the names, country, parentage and works of Jesus Christ? and when did he appear?" After having answered these questions, I proposed to examine the evidence of the shasters and the gospel; and the old man said I should speak first. I said as God is holy and against sin, so are our shasters. 'They promote holiness in those who receive them; promote love to God and man, and ought to be read and understood by all; they shew eternal life to believers, and show an atonement for sin; and they also promote universal pity, even as Jesus pitied the blind, lame, &c. and cured them. Such kind of evidence has the best effect upon Hindoos, because least seen in their own books, and more easily understood by them. So I think it best, generally, to insist upon these

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subjects more than upon the miracles of Christ; for their shasters give wonderful accounts of miracles performed by their incarnations and debtas, and they have often said, yes, and we have such evidence, and more than this have our debtas done. But to speak of Christ performing his miracles as the effect of his love produces better effect, as their miracles are not miracles of mercy, but generally of wrath. I also said that the Hindoo shasters were destitute of such evidence. As I proceeded, I appealed to their experience and knowledge.

The old man made one objection—'if,' said he 'your shasters promote mercy and pity, why do you kill and eat cows?' This being answered, he said if these were the effects of our books, they certainly were better than theirs; for none of their debtas had died for them, and none of their teachers had left all to instruct other nations, but were buried in their own covetousness, and they had no hope for futurity but in births and deaths. The old man's concessions had a good effect on all, and the truth at least in the *judgment* of the people triumphed over error and superstition. The old pundit received a gospel and many other tracts, and some Brahmuns received gospels also.

At Newagram he writes,—

"The people were very kind. They fetched some straw for a seat, and some dried rice with sugar to eat, and a cocoa-nut to drink, and we sat down under a large banian tree and sung and talked about Jesus Christ till about four o'clock. They wrote out a copy of my poem, as I had but one; and when speaking of the uselessness of beads, &c. three or four of them pulled off their malas and gave them to me. They also wrote down the names and works of the twelve Apostles of our Lord, and pressed me hard to remain with them to give them further instruction, but I left them at four. Thirty of them accompanied me a mile from the village, and then we parted with seeming mutual regard and mutual regret. Soon after I left this place I found it impossible to walk further in shoes and stockings, as my feet were already full of blisters and very hot; so I

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was obliged to walk several koss barefoot, which though cooler was very painful on such rough, dry ground as is found in travelling from village to village. However, through mercy, I reached home about half past nine."

POOREE. At this interesting, but peculiarly difficult station, Messrs. Bampton and Sutton pursued their labours till after the Ruth Jattra, when Mr. S. removed to Cuttack. Here satan reigns supreme, and holds secure in his cruel bondage his willing votaries. Those who preach the gospel at this station have especial need to be "wise as serpents, and harmless as doves," to be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The profit resulting to the deceiving priests, connected with the impure temple, renders their opposition to the gospel at times violent and abusive; with this is connected an awful degree of apathy respecting the things of eternal moment. Mr. Bampton's statements on these subjects deserve to be known. In reference to their frivolous arguments against the truth, he observes:

"It is common with the people to say that they cannot believe in Jesus Christ because they have not seen him; to which I am in the habit of replying, by asking them whether they do not acknowledge his lordship, the governor general's authority, submit themselves to him, and honour him. To this they reply in the affirmative. But then I say, 'you have not seen him.' Sometimes they will say, 'True we have not seen the governor general, but we have heard of him.' I rejoin, 'well if you will listen to me you shall hear of Jesus Christ.'"

Of their indifference to the most solemn truths, and their opposition to the gospel, his journals furnish many affecting illustrations. He writes—

"I asked a money changer how he would obtain wealth in another world? to which he replied, that he did not

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concern himself about that. If he got enough to eat, that was all he minded, and he cared for neither Jesus Christ nor Jugurnath. I reminded him that he must die, but he said no, he should not die. Now, so far as this man's reply manifested a determination not to attend to any thing, I should say it is a specimen of the people's disposition in general; and I should think it likely, that nine out of ten, if not the whole ten, who might be addressed by way of trial, would show just the same temper. Many of them show it without being spoken to. And when neither sense nor sophistry, nor any thing else will furnish any thing better by way of reply, they not uncommonly cry, 'Jugurnath! Jugurnath! Jugurnath!' with an aspect and tone of which my friends in England can form no idea."

Another of the brethren furnishes some interesting information on the opposition which *sometimes* is manifested:

"On Sunday afternoon the people were extremely violent, shouting, 'A lie! a lie!' at every word spoken. Some called aloud to drown my voice, others made impudent gestures, and excited a loud filthy laugh, and in short all means of diverting the attention of the hearers were resorted to. Some few, I observed back in the crowd, more serious, and who seemed to feel the force of truth. These encouraged me to proceed. Upon others, persecution seemed to make a favourable impression. These came and complained of the folly and ignorance of the mob, but soon had their mouths stopped by hearing, 'Ah! are you of his caste, to blaspheme Maha proboo? It is blasphemy to hear this idiot's words; come away.' The epithets, fool, thief, liar, and adulterer, were liberally bestowed this evening. Brother B. came up followed by a mob shouting him away. We both retired together, amidst the shouts and hisses of the multitude, and a shower of dust and broken pots."

Who does not, in these scenes of noisy opposition, behold, as it were, acted over again, the scenes through which the Apostles passed! Our thoughts may be led back to Ephesus, to the maddened crowd that filled the theatre,

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and shouted through successive hours, 'Great is Diana of the Ephesians?' That crowd soon passed away. The praises of Diana ceased forever. The famous temple lost its worshippers and moulded into ruins. Where myriads shouted, "Great is Diana," not one appeared to do her homage.—Christianity triumphed over every foe; and that once popular system of idolatry, is known only in the records of departed times. Thus doubtless, will Jugurnath's temple fall, and no Hindoo voice ever again be raised to advocate its claims.

"Though Pooree is to be considered as Mr. Bampton's station, yet he by no means confines himself to it; but travels about spreading the tidings of the gospel, during several months of the year. In the early part of 1826, he finished an excursion of three months, during which he left Mrs. Bampton. In some later journies, she accompanied him. Of his views on the subject of such excursions to make known the gospel, and of his assiduity to become increasingly qualified for the great work he so laboriously pursued, some information from one of his journals must be interesting."

"Some people, he remarks, talk of staying and persevering and cultivating a small spot well, and so on; for my part, I think that a town containing thirty or forty thousand is nothing like large enough for any one healthy active missionary. And I think travelling a great deal the plainer path of duty; the difficulties of it are the greatest hindrance."

Two of the missionaries have given some information respecting one of those weary-wanderers after rest that exist in Hindoosthan, which, as he is alluded to once or twice by Mr. Bampton, it may be proper to introduce before inserting his journal. Mr Sutton states—

"He appears to have been concerned about his soul for some time. So anxious indeed was he, that he left his farm, and went a pilgrimage to Sauger Island, but found no cure for the sting of sin. He returned disappointed. He then wandered to a place called Brindabun, and to a temple

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several hundred miles on the Madras coast, but there also he saw that all was vanity and lies. In this agitated state, about two years ago, he heard the gospel at Pooree, I suppose from brother B., and seems to have felt its power, but had not courage to make known his case till about ten days since. Brother Lacey and myself were talking to the people on the road near Jugurnath's temple, when he listened attentively; but, some one opposing, he came forward, joined his hands together, and with eyes just ready to overflow, exclaimed, 'this is the truth.' This was done with such an appearance of earnestness and fear united, as excited our attention. At first we thought him deranged, but by his pertinent replies he soon convinced us we were mistaken, and led us to conclude that what we thought derangement was anxiety for his soul's salvation."

To these particulars Mr. Lacey adds,—

"He expressed very feelingly his conviction, that the world with him would soon be at an end; that he was a sinner, and unfit to die; that he had this impression on his mind, and had in vain sought relief among the incarnations of the Hindoo gods; that he had been no more successful in his application to the devotees, who professed the worship of one God, as he said they required him to cleanse himself from sin, and forsake entirely the pursuits of life before he could be introduced to the manner of their worship, which he found himself unable to do; that he had some time since heard the gospel, but had feared (we being Sahibs,) to open his mind to us, 'but, that being much concerned, he had ventured to do it to night.— We rejoiced in what we heard, which was marked with great earnestness of expression; spoke as encouragingly to him as we could, and advised him to persevere. Since that to the present time he has continued a very encouraging inquirer."

Extracts from the journal of Mr. Bampton.

April 22d, 1826. It is a month yesterday since I got home from my Bengal journey. Sometimes, since my return, I have thought the people heard better than usual, but

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at other times they have been sufficiently violent, the whole assembly not unfrequently crying, with almost one voice, "Hurree bol," and "Victory to Jugurnath!" I have also, on one or two occasions, had a few fragments of broken pots thrown upon me; but those who throw them always take care that I do not see them do it. I have thought the poor people here worse than anywhere else. I have, now, however, reason to think, that, though Chamberlain was often better heard, he was sometimes worse used than I am. My feelings at Cutwa are, perhaps conceivable; but I could not describe the sensation occasioned by being on the spot where lived, laboured, and suffered, I think, the most active missionary of the present age; a man who, as Mr. Ward said, had the zeal of ten men. I plucked some of the unripe seed from a tree the apostolic man had planted; and when I reached Calcutta, brother Yates made me a present of his walking-stick: an article which I have some times said, 100 rupees would never purchase of me. The most important thing, however, to he recorded is, that we have an inquirer, of whom we have hopes. Our attention was first directed to him by his shedding tears whilst hearing brother Lacey preach when here at the Quarterly Meeting.

April 27th. With regard to the inquirer, when Abraham came to the Lord's Supper last Lord's-day evening, he came with him, and stated, that though he thought favourably of our religion, he could not at present determine to join us on account of what it would expose him to among his own countrymen. To which we replied, that we should use nothing like compulsion, but state facts, and leave him quite at liberty. We also left him at liberty to see the ordinance administered or not, as he thought fit.—He expressed a wish to see it: on which account it was administered, for the first time, in the Oriya language, with the exception of an English hymn. The poor man was very attentive, and actually manifested a wish to partake both of the bread and the wine. Since I wrote last, he has joined us in worship, perhaps, two or three times, besides being

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present at the ordinance; but we have not seen him for the last three days, and are afraid of him: though I still think that, so far as he went, he was sincere. When he was with us at worship, we chose to read and explain such portions of Scripture as we thought most suited to his circumstances.

The people here have been amusing themselves, we understand, at one of their festivals, by acting the Collector, Judge, and Missionaries: all of whom, it is said, were dressed in English clothes except a padree, and he was dressed in Hindoo clothes to represent myself. We are told that the mock missionaries, in their preaching, used some phrases which they had learned from us, intermingled, I have no doubt, with a great deal by way of ridicule. Besides mimicing our preaching, they got together some of our books, and gave them away because we do so.

I thought on this occasion, and have thought before, that about the time of the festivals the people are more insolent and unmanageable than usual. On two or three occasions lately the people have required me to give them my horse in order to prove to them I am not covetous, and I justified my refusal by saying that covetousness does not consist in retaining what is necessary for my own use; but they of course insist that it does, and triumph, as on many other occasions, over common sense and me at the same time.

During the last few days I have adopted a new way of preaching. I take out with me a copy of the gospel, and read several passages, making such observations as we can; and when our subject begins to run low, or the unmanageableness of the people prevents my going on with it, I proceed to another, always endeavouring to keep in view salvation by the death of Christ. This is a scheme which usually furnishes plenty of matter, and I am fond of it.

May 4th. Three days since I wrote last. I have been out but once a day, partly on account of slight indisposition, and partly on account of pressing business at home; and perhaps discouragement might have some influence, for to a man in a poor state of body and mind, the treat-

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ment met with here is almost insufferable. I am assailed by almost every kind of abuse the people can invent, except that they keep their hands off me. One evening the dismal noises made by the greater part of the assembly were horrible, and I sometimes think that a number of rude persons came on purpose to laugh and shout me down, say whatever I might. One evening as I went, I felt that a little would irritate me, and was enabled earnestly to seek Divine aid, nor did I seek in vain. When I reached my post, a man came, whom I thought too foolish to reason with; but he was at the same time too impudent to be silenced; he vociferated, and the people, many of them, shouted with him, in something like the Chamberlain style. I talked in the midst of the confusion for perhaps half an hour, never stopping if I found myself in possession of the eyes and ears of one or two. The man was very intrusive and trying, and very angry because I would not notice him. As I sometimes do in such cases, I took advantage of his anger, by saying to the people, "now you all admit anger to be a bad thing, see how angry that man is." As I go up and down the town, numbers of people cry out in a tone, which sufficiently indicates that their tongues are set on fire of hell, "Jugurnath! Jugurnath! I shall worship Jugurnath!" with more of the same sort; in short very many seem to think me the legitimate butt of malicious ridicule.

For the last day or two, however, I have taken out with me a pamphlet against idolatry, written by a Bengalee, in the Bengalee language. In this pamphlet, the writer, among other arguments, supposes that the advocate of idolatry will defend it by several passages which he produces from the shasters. Now one of these declares that "whoever regards the image of a god as a stone will go to hell;" and he replies to this argument, by producing other passages, in one of which it is asserted, that "Whoever regards an image as God, will meet with bodily affliction," but that "he will not obtain salvation." Now when I have been among the people with this book, and they have begun to

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ridicule they know not what, I have said, "Remember that you are now ridiculing your own shasters;" and when they have cried out, "false, false," I have said, "Well, if it be false, it is from your own books." Some, in these circumstances, will say, "I don't mind the book, I care for nothing but Jugurnath." One morning lately, I had the following conversation, with a salt dealer, in front of his own shop:

"Is Jugbundoo come into the town?"

"Yes, he came in last night."

"Well did he go to see Jugurnath?"

"No, but he will go to day."

"Pray how long is it since he saw Jugurnath?"

"Nine years."

"Was he not very uncomfortable on account of his long absence?"

"Yes, but to day he will be made happy."

"But if a sight of Jugurnath makes people happy, what is the reason that we find so much misery in this town when the people see so much of him?"

"It is because they do not believe."

"Very good, pray do you believe?"

"No."

"That is what I should have thought, and how any one can believe in an object that can do nothing for him, is indeed a puzzling question."

If it should be asked how this man's continuing an idolater is to be reconciled with his acknowledged want of faith in Jugurnath, I should reply, "Just as many an Englishman's profession of Christianity and attention to its forms is to be reconciled with an acknowledged want of real dependence upon Jesus Christ for salvation." I afterwards said to the man, "Now if you apply your salt to fish, will it not keep the fish good?" to which he said, "Yes!" and I added, "If it would not preserve the fish, it would be good for nothing:" to this he assented. "Now," said I, "religion is like salt! if it do not make men better, it is good for nothing; and I am desirous of putting both your religion and mine to that test."

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It is almost a fortnight since we saw our inquirer, and I am not without fear that we may never see him again, though I think him timid rather than hypocritical.

May 13th. Went to day to Munglepore market, and on the way saw four or five birds of the hawk kind lie by the road side, with their legs tied: so I inquired about them, and was told that the man with them had caught them, and was exhibiting them there in order that somebody might, as an act of holiness, give him money to liberate them. He seemed to have some hopes that I should be holy enough, but he was mistaken. I had a good many people at the market, and was in a good measure master of them in disputation.

May 20th. Most of my work has been done to day at Munglepore market. I have hired a young man of this town, (of the barber caste,) to go with me from place to place and carry my stool and books: I am also in the habit of giving him charge of a cheroot. When I reached my tent this evening, he represented that he had no objection to take charge of a fresh cheroot, but that his caste would be endangered if I continued to give him charge of one I had partially smoked, and in that case he could not stay with me. I took but little notice of him; but soon after his father came, and requested that I would not give his son charge of a cheroot partially smoked; and I told him that I would not make them uneasy, and he went away satisfied. Just at the same time I desired the young man to pour water on my feet while I washed them, and he not only complied very readily, but offered to wash my feet into the bargain: such are some of the Hindoo notions of what is degrading and what is not.

As it looked very cloudy, I asked my servant if he thought it would rain to night: to which he replied, he did not know, it would do as it liked; i. e. according to tahar mon (its mind.) So I inquired whose mind? and he said, the mind of the clouds and wind. I then asked if they had a mind, and he replied, "Yes: it appears that they have a mind from its raining at one time and not at another. If they had no mind it would rain always."

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May 22d. Yesterday (Lord's day) I spent in Pipplee. One man told me, that as to salvation, if he did but get something to eat, that was all the salvation he cared about: and similar expressions are not uncommon. When I was out in the evening the people told me that the moon would be eclipsed during the night; an event which they ascribe to a certain being trying to swallow that orb: and I had to explain the matter to them. During an eclipse the Hindoos fast, and after it is over bathe and give something to the Brahmuns.

The Darogah of this place is a very polite man (a Bengalee.) He, this evening, furnished me with half a dozen good new pegs for my tent, and refused to take any thing for them. I afterwards sent my man to buy some mangoes near the Darogah's house, and he sent the servant back to say that he would send me some mangoes, and he shortly after sent me ten fine ones; which is the second present he has made me of the same kind since I have been here. Thus, a kind Providence can furnish friends in a strange land. I leave this place to-morrow.

I said to a Brahmun near my tent this evening, "Your shasters say that he who knows Brumba is a Brahmun: pray do you know him?" And as he did not pretend to know much, I said to him, "You may learn something of God by attending to his works. There is much wisdom displayed in them; and wisdom is consequently one of the Divine attributes. They display great power; and God therefore must possess it. There are also in them abundant marks of kindness, which prove the goodness of God. Further," said I, "nothing can produce nothing; the Creator therefore cannot have had a beginning. Again: God inflicts punishment on a world confessedly wicked; from which we learn his hatred to sin. And once more; as the spirituality of God is admitted, we perceive that images cannot represent him." I advised the man to fasten all this in his mind, and teach those who were ignorant: but he did not seem to relish it much.

May 24th. I have in this excursion spent eleven days in

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markets, in which and in the neighbourhood our books have been freely distributed, and have only seen, I think, in three or four instances, of one or two pages being used for mercantile purposes; examples are also as rare in Pooree; and it is extremely seldom that a single line is seen thrown about as waste paper. I have no fear of being confronted in this matter, as I always keep my eyes about me with reference to it.

May 26th. I have been to day to Jagra market, and had some good opportunities, but was much interrupted by rain, and to avoid it I ran hastily into a mud building, which I saw several persons enter for the same purpose; and when I got inside I perceived it was the abode of an idol. One man remonstrated against my continuance, but I complained that it was hard that other people might be sheltered and I might not; and the man replied that I was the king, so there could be no harm in my continuance; and I jocosely said, "Certainly:" and no other person said a word against it.

June 16. Pooree. Since my return the people have sometimes been exceedingly hard to deal with. Going through the streets of Pooree is often something like running the gauntlet, in which case every individual, elevated or abject, smites the culprit. When the soul and spirits are in a good state all this is like the waves dashing on the rocks; but in a low state, it is not easily borne.

One evening, when my head was turned another way, the people tried to push a cow upon me, and soon after a poor old man: the man fell, but the jar was not sufficient to take me off my legs. After this feat, a number of the people ran away; and one man, who was very forward, I have not seen since. Other things besides this, tend to persuade me that the people are afraid to be seen offering personal violence to us, or even suspected of it, on account of our being Englishmen.

Allusions have been made in this narrative to some of the pilgrims measuring their way to Jugurnath, by laying their body in the dust. The following account furnished

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by one of the missionaries at Jugurnath refers to one of these unhappy victims of idolatry:—

April 2d. Returning from visiting a school this evening my attention was arrested by a poor wretch who was measuring his way to Jugurnath by his own body, or rather by half its length. He never rose upon his feet, but only upon his knees. When on his knees he reached his hands forwards and then drew his body onward a little. Every time he made this advance, he beat his forehead against the ground three times, looking towards the temple which was now in sight. When I got sufficiently near I called to him, but he did not appear to hear what I said, and continued on his way without paying the least attention. I therefore came up, and succeeded in stopping him; a deep melancholy sat visible upon his countenance, his lips moving in prayer to his god in a low-grumbling tone of voice. When I had surveyed him a few moments he gave over repeating, and I began to converse with him as well as I was able. I first inquired how far he had come in that manner? He answered 750 miles. How long have you been on the way? about eight months. He appeared about twenty one years of age, and was so emaciated by his austerities that his voice was nearly gone; I could but just understand him. I asked him what he expected from this visit to Jugurnath? I was told that he expected almost every thing, particularly that hereby he should get rid of his sins. I endeavoured to persuade him that his hopes were fruitless; that he was mistaken in his ideas; that his system afforded nothing here but sorrow; that he would be comfortless in death, and miserable to eternity; but that if he would hear, I would tell him how he might obtain salvation and eternal life without these grievous austerities. I then told him about Jesus Christ dying for his sins, and that if he would only believe on Christ, he would immediately find the blessings he sought. He seemed to hear with some attention and surprise. By this time a number of wicked looking Brahmuns from a neighbouring temple were gathered around us and began to encourage him to proceed, which there was

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little doubt they would effect, as their influence is so great over these people. I left him with mingled feelings of indignation and pity. This man will be esteemed holy, and probably be worshipped by the people after this journey.

During Mr. Bampton's visit to Calcutta, Mr. Sutton occupied the station at Pooree alone. The following extracts from his journal contain some notices of his labours, as also of a journey to a bathing festival held near the Black Pagoda on the Orissa coast; and of a second excursion to Berhampore.

January 26. I had a long dispute this evening with a seapoy Brahmun, who at length exclaimed, as the only way of avoiding my argument, "Why do not the great Sahibs, your own brethren, hear your words? If they were all to believe, then all the Hindoos and Mussulmans would soon follow; but if they don't mind you, how can we know what you say is true?" Alas my countrymen! He afterwards got angry, and turned up his nose at me with the most sovereign contempt, saying, "You—what caste are you? Hindoo caste I know, and Mussulman caste I know, but whoever heard of your caste?" Thus we are esteemed the offscouring of all things.

February 1st. I have had a pretty good opportunity this evening with the people. An old man who professed to despise the debtas and worship the one God, Nerakar (without form,) wanted to persuade me that his religion and mine were both alike. While we were talking, a Brahmun, who seemed sadly galled at the exposure of the idols, went and fetched a calf into the midst of the people, and began hugging and kissing it, saying, "This is my debta."

February 4th. I have never been so much affected in my intercourse with the people as this evening, nor felt more at my want of language to express myself. A very interesting young man remained with me all the evening, and read nearly the whole of a catechism, and would have read more but it grew dark: we then conversed on the great things of religion for some time after. He reminded me of the young man of whom it is said that, when Christ saw

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him he loved him. After repeating the substance of the Ten Commandments, he said, "If I do these shall I not be saved? Are there not two places, heaven and hell; and do not the good go to heaven and the wicked to hell." I asked him where we should find the good or rather (poneabunt,) holy? he confessed he was not, and also that the Hindoo religion would not purify the heart; but he replied, "If I pray to God, what more can I do?" I then tried to represent to him, whatever might have been his circumstances, if he had acted up to what knowledge he had, yet now that God had sent to him the true knowledge, he was exposed to greater guilt if he neglected it. I then told him of the Saviour's dying for sinners, and the way of salvation through faith; but felt at a loss to explain my ideas properly. He objected to Christianity on account of our taking away the life of animals. After satisfying him on this head, he said "How shall I get support if I forsake Jugurnath and embrace your religion; and what will become of my parents and family?" who, I understood him, were dependent on him. I referred him to the birds of the air, and beasts of the forest, and asked who provided for them; he replied "God!" "And will he not provide for those who serve him?" I then informed him that God had promised to do so in his word. He listened very attentively and candidly, and promised to come for further instruction. He is one of the best and most intelligent readers that I have met with.

February 15th. On Monday morning, about four o'clock, I set out for the purpose of attending a bathing festival at Chunderabhag about ten koss, or twenty miles, distant from Pooree. By sunrise I came to a very old temple of Mahadaiv, adorned with several images of the vile Krishnoo. While I was looking at the temple I heard the attendant Brahmun reading the poorana, and making his poojah to the stone within. By walking great part of the way and riding my horse occasionally I reached the place about six o'clock in the evening. By the way I had one or two pretty good opportunities of making known my message,

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especially to a small party of pilgrims who were visiting the festival for the purpose of obtaining mookta (salvation.) With them I walked and rode five or six miles, and talked nearly as much as my stock of language would allow of. On my arrival at the place, comparatively few people had assembled; but by the time I had got my tent pitched, and found some refreshment for myself and beast, the people began to arrive in swarms, and continued doing so all night. Among these were some of the Oriya dons, such as the Daroga, pundas, owners of muts, (houses of entertainment for the pilgrims,) &c.; these were very conspicuous with their gilded palanquins, state umbrellas, and running footmen with their naked swords and spears; their authority was easily discernible. I had scarcely arrived before I was at work, and was soon recognized as the Pooree Sahib who preached Yesoo Kreest. I talked to the people as long as they seemed disposed to listen to me, gave them books and then returned to my tent. The scene before me soon exhibited an awful proof of the strong hold which idolatry and superstition have upon the mind of the people. As far as the eye could reach, the ground was covered with people sitting, or rather squatting, exactly as a frog does, in groups of from ten to fifty, round their respective fires, chanting their ridiculous songs, and occasionally vociferating their *hurre bol*; which would commence with one individual and run through the whole multitude; so that the air rang again.

I slept as well as the noise would permit me, arose long before day to commence my work, and by seven o'clock I had disposed of nearly all my books. I could do but little in the preaching way, for while a book was to be seen, the people were ready to tear me in pieces. As soon as the people had bathed they began to return. In a little time the sands were covered with them, like large flocks of sheep spread over an immense plain. Having got some refreshment and sent off my tent, &c. I set off to the Black Pagoda, about half a koss distant, where I expected to meet with a great many people and get a sight of this ancient mon-

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ument of idolatry. I was not disappointed, except in having my expectations far exceeded. Here was a very large assembly of people sitting round about the temple, and quite at liberty. This is by far the best spot for missionary purposes, and would amply repay the trouble of an excursion another year. I preached to the people in different places, and distributed the remainder of my books to very eager applicants. The temple is now little better than a heap of ruins. You will see this pagoda marked on most maps of the Bay of Bengal. The idol they tell me was stolen; and the temple is now free for the inspection of any person. On my entering it the stench occasioned by the swarms of bats, bears, and other noxious creatures, which had taken up their abode in this holy place was extremely disagreeable. It must once have been a noble building. The stones of which the interior is built are many of them immensely large. I measured one on which I stood, that lay clear of the heap, found it to be twelve feet long, and nearly the same in circumference. This stone had fallen with the inner roof or dome, and I have no reason whatever to suppose it one of the largest. The temple however served me for a very different purpose, from that for which it was originally intended. As there were many people inside looking about, our conversation led me to discourse at some length on the universal destruction of idolatry, and the spread of the glorious gospel of the Son of God. They listened with attention, and seemed to think I spoke the truth. I was afterwards struck at the idea of making a preaching-house of an idol's temple. Before I left I clambered nearly to the top of this mass of obscenity. One of the beastly representations on which I crawled, and which had fallen down, was large as life, and there were many others like it; but the sun getting very hot, my tent being gone forward three or four koss, my books distributed, and my preaching powers pretty well exhausted, I thought it best to set off, and took my leave of the people amidst many salams, and hoping to see them again another year.

Feb. 15. I have been out this evening, and had a very

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pleasant opportunity opposite Jugurnath's temple. At first I met with considerable opposition from some noisy advocates for idolatry. The old objections of taking their money at the gate, not being able to see Jesus Christ, &c. were offered. Having disposed of these I went on quietly till dark, and one or two listened with some attention. After this Abraham came up and finished with them. I have very little doubt of serious convictions being felt by many, but the dread of being an outcast, (and none but an Hindoo knows what this is,) and the scorn of their gooroos and friends, operate to a degree of which it is difficult for Europeans to form a conception. And perhaps not a few who are convinced of the truth of Christianity are forcibly prevented from hearing more about it. I could not help observing, when asking a Brahmun what value his poita, or money, or caste, would be in his dying day, he shook his head and said very feelingly, "True, they will be nothing." He then asked whether if he were to eat with me, &c. he should find salvation. I replied, that would be of no use; we did not wish to make them Englishmen, or change their native customs of this kind; we desired their salvation. If the mind was not holy, of what use were outward advantages. He seemed to approve this, and explained the idea to the bystanders. I then endeavoured to improve the opportunity by urging the excellence and value of Christianity from its power to sanctify the heart.

This last week or two I have been reading and translating the Hindoo's favourite shaster, "Shree Bhagavrult," for the purpose of getting hold of the idiom in a better way than translations made by Englishmen afford. But, Oh! what a mass of nonsence and impurity it is! were it not advisable to know something of what it contains, to answer the objections of the people from their own books, as well as to make one better acquainted with the language, I should be sorry to have any thing to do with it.

February 24. Rode this evening to look at the workmen who are building a new school house. In my way I had occasion to pass by a tank, on the stones of which lay a

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dead man. The crows were very busy in stripping the flesh off his face. He was a leper, and appeared to me to have stumbled and fallen with his head against the stones, which occasioned his death. Such sights are so common at Pooree that it occasioned neither surprise nor inquiry; though multitudes were passing and repassing, and even bathing at the foot of the very steps. Oh! there is no compassion at Pooree! I afterwards went to the great road, and collected a pretty good congregation, but soon became too tired to speak much to them. I have lately made a point of telling those whom I meet, the consequences of embracing Christianity, such as, loss of caste, friends, &c. I then contrast this with the blessings of the gospel; show them that none of their outward advantages, as they call them, will be of use to them when they die, if destitute of salvation: call upon them to consider and judge; and assure them that many Hindoos have done so and embraced Christianity, and realized its blessings.

After my return, at the ordinance, I spoke principally from Rev. v. 9. and felt some encouragement from the view given of all nations, and kindreds, and tongues, and people. Surely then some of all these must come from Orissa; and the idea is delightful, that they are all redeemed by the blood of Christ; and does not this tell us plainly, if nothing else does, that we are to preach this blood as the grand means of accomplishing our hope. I felt renewed desires to live and die among the heathen.

February 27. I have been out as usual this evening, but was enabled to do but little. I was surrounded by a crowd of Hindoostanee people, to whom I gave what books I had, but could make out very little in the talking way. They seem a more intelligent people than the Oriyas, and better readers. I have more hope of their reading the books properly than the Orissa people. Their dress is very different from either that of the Bengalees or Oriyas. The men wear a kind of cap and a jacket, and the women a kind of large, full petticoat, like what very old women wear in England, and like that in the pattern. While I was

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talking, a byraggee passed me with his left arm stiff, and his fingers rotted off. What can we say to these horrid things?

March 7th. Berhampore. I have had a pretty good opportunity this evening in speaking to the people: they listened with great attention, and I hope the Oriyas understood every word. They said, what I told them was holy doctrine, and several venerable old men approved; but I fear there is nothing like a disposition to forsake idolatry. I feel my want of Abraham to supply my lack of service towards them, and to talk to the Telingas and Tamulians. A great crowd would have followed me home if I had allowed them: several, however, came with me for books.

March 10. Many people have been to day, as well as yesterday and the day before, for books in different languages. Those principally in demand are Oriya, Telinga, Malabar or Tamul, Persian, and English. I think a few good *English books and tracts, and the Scriptures also,* might be very profitably disposed of here, as many can read, and very few have books. Those who can read English are very fond of displaying their ability that way. While talking to the people, a very respectable looking native passed by on horseback. I stepped up to him with an Oriya gospel, and asked him if he could read Oriya, but his reply was, "I read English." He scorned to read his own language. I, however, had no English books to give him. Several mussulmans came to day to inquire about the gospel, but I could not understand their Persian, and could obtain but a very poor interpreter, so that we made out but poorly. The divinity of the Lord Jesus was, as usual, the great stumbling block; for the Koran says, "God cannot have a Son." This is enough for the mussulmans: they are a hard mouthed race, and very proud. They said, if I would give them the Bible they would read it. A gospel was scarcely worth their acceptance. They seemed to make Mahommed their saviour; for when I asked them how they would get to heaven, they said,

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through Mahommed, for he was exceedingly powerful, and he was sinless. Next to the Mahommedan party was a party of Malabarians, one of which said that he was a Christian, viz. a Catholic: but he had the marks of Seeb's worshippers upon his forehead, and sandal wood smeared over his neck and breast. I read to him, in English, St. Paul's exhortation to come out from idolators, and be separate, &c. I then told him what Jesus had done for him, and of his obligation to give up all for Christ; and that, if he could give ten thousand worlds, it would be far too little for the love wherewith Jesus had loved him. I felt very serious during this address, and it made the man serious too, and likewise one of his companions who understood English. I thought that I saw the tears stand in both their eyes. However, the former soon wiped off the stuff from his forehead, and said, in extenuation of his folly, that the father, viz. the Catholic priest, permitted him to wear it. How true this may be I know not; but the Catholics here are deplorably ignorant of any thing like Christianity, and awfully disgraceful to the Christian name.

March 11. Two officers visited me to-day, and behaved very friendly. On seeing my room but poorly furnished, for I had only one chair for three of us, they returned home, and sent a couple of chairs, a table, and a cot for me to sleep in, which is much more comfortable than my palanquin.

I have been into the bazar again this evening, and had a famous congregation. Two of the officers came and looked on a little while. All were very orderly and quiet, and the people attentive. I like Berhampore better daily, and hope the Lord may qualify me to do something for its benighted thousands. One man said to-day, that there were fifty thousand inhabitants. If there is a quarter of that number, it is a great many; besides the numerous neighbouring villages. O what an overwhelming charge! How solemn, how unspeakably solemn, that I am to watch for souls, as one who must give an account.

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March 12. (Lord's day.) Have this day preached the first sermon that has, I understand, been preached in Berhampore. My text was, "Behold I bring you good tidings of great joy which shall be to all people." I had a pretty good congregation, should think there were forty adults, besides children.

Had a pretty good opportunity in the Bazar, this evening. Some of the principal men came to talk with me in English: they said it was a very good and merciful work to come and tell the people the way to Heaven, but that they were very ignorant, and but few could understand well. They asked what was the use of my coming for a day or two and then going away; I should come and live among them, and set up schools to teach the people, then they would learn. They also said that the Hindoos were very much divided in their religion, and worshipped many gods; that their minds were not steadfast, &c. They also thought that Christianity would become the religion of the whole world.

The following extracts, which relate to some conversation with an individual, are inserted because they made a considerable impression on my mind at the time, and because they tend to shew that lessons of piety early impressed upon the heart are not easily got rid of, even in the midst of Indian dissipation:—

"Dined with ——— to day, after many invitations from them; found them very kind, and was invited to dine with them during my stay here; after dinner I walked with an officer to his house. Our conversation turned first on marriage, or rather the abominable system so generally practised by Europeans, of cohabiting with a native female; and, as I had some reason to suspect my host, I endeavoured to declare my most decisive opinion of its wickedness and bad tendency with respect to the parties themselves. After tea we were joined by another, and our conversation soon turned upon religion. I found my host wished to disbelieve religion altogether, and even the very being of a God, who will call man to account; but I was

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wonderfully assisted, and enabled to bring in all that I had ever read or studied to the contest. At length my antagonist began to shew that he laboured under very deep convictions which fastened upon him in a way that I had never before seen. It was really affecting, almost beyond conception, to see a military man, six feet two inches high, tremble under God's word and truth, and with a faltering voice, (and, I believe, watery eyes,) ask, "Well, if I should die to night, do you think my soul would go immediately to hell?" I assured him that the word of God declared it would, and gave him several Scripture proofs of the righteous and wicked going immediately into a state of happiness or misery; and then declared the fulness and riches of the gospel, the divine delight it imparted, and God's graciousness and willingness to pardon; but added, "You don't believe the gospel?" "Yes," he replied, "I do." "No," I repeated, "I am sure you do not; you may have a sort of speculative faith, and give a kind of general assent to the Bible, but you don't really believe it: for if you believed the Scriptures, which represent you as a lost man, and hell so certainly your portion, that if you were to die to night you would fall into it, it would be impossible for you to go to sleep to night, or stay another hour without seeking your peace with God through Jesus Christ? After much more conversation, in which he said he had heard of religion making some people mad, to which I replied, "People had much more reason to go mad who saw their wretched state without it," I left him with the hope that the struggle in his breast might issue in his salvation.

Lord's day. I preached again this morning to a pretty good company, from Acts xi, 19, but few of my countrymen present: alas! they bear too true a testimony to the sad truth that to be a Christian by name and in reality are two very different things: very generally as opposite to each other as light and darkness, sin and holiness, heaven and hell. How long will it be before the gospel is again proclaimed in———. I went out after service in hopes of seeing some of my hearers that I cannot get a sight of in

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the week, but failed in my object. After my return I was again visited by the officer before alluded to. Brother P's guide and hymn book were lying on the table; he took up the latter and read the hymn,

"How sweet the name of Jesus sounds," &c.

and when he had read it he said it was very sublime. This lead to a long conversation on religion. His heart is awfully proud, so that I was obliged to tell him, if he had power equal to his pride he would pull the Almighty from his throne and sit there himself; he would abrogate his laws, and form a set suited to his own depraved notions. He acknowledged that he was living in a state of adultery, but added, "I think I ought not to be sent to hell for that!" I read to him Psal. v. 19—21; Rev. xxi. 8. He afterwards was more humble. We shall probably meet no more till the resurrection morning! How important to be faithful with present opportunities, perhaps few things will be a greater source of grief than neglected ones. His feelings certainly are any thing but enviable.

This morning I have been annoyed for some time by a great noise just outside the compound where I am living; at length there was a crying out like some person being murdered; so that I thought it was time to go and see what was going forward. On my going out, I found a set of people, principally women, sitting and standing round a large tree, making the most discordant sounds that ever were heard, and occasionally heightening the noise by beating an old tin kettle which supplied the place of a drum. On inquiring what all that noise was about, they said they were at Poojah, and were about to offer a sacrifice of goats and fowls. I inquired for the debta, viz. god, when they pointed me to the foot of the tree round which they were assembled, and said, "This is it." "Well what is its name?" they did not know that, but it was the village takoorana, viz. the lady of the village. "Can she hear the entertainment?" two women replied that she could; but a man who was ashamed of his debta, said that they wor-

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shipped Nerakar, viz. the God without form: this most likely was said from knowing what I taught in the Bazar. After remonstrating with them on their folly and wickedness, I left them. They however seemed to fear me as much as the lady, for they made much less noise afterwards.

22. "Set out in the evening for the purpose of visiting one or two of the neighbouring villages, but in my way a vast concourse of people attracted my attention; and on enquiry I was informed that a woman was going to swing with hooks in her back. On my going up to the place I saw a post about 20 feet long, stuck firmly in the earth, and a pole about the same length placed on a swivel in a horizontal position, on the top of it. The people were amusing themselves with throwing pieces of sugar-cane over the posts which often fell upon the head, face, &c. of the opposite party, aud gave them a considerable blow. The woman was in a hovel adjoining, preparing for the operation. Several Europeans and East Indians, nurses with their children, &c. and vast numbers of natives were assembled to see the *fun*. At length the wretch made her appearance, attended by several men and women, with a ragamuffin kind of music, consisting of uncouth drums and tambourines. After some time they fastened her to one end of the horizontal pole, partly by the two hooks stuck into her back just below the shoulder blades, and partly by a rope tied round her body. She was dressed in a red silk garment wrapped round her waist, part of it was passed between her legs and tucked up behind, so that the greatest part of her body was bare. For an upper garment, if such it could be called, she had an article something like a low gown top without sleeves. In her hand she held a square yellow fan, and her face and head were smeared with ghee, yellow tumeric, and red paint. Being thus decorated and all things ready, several men took hold of the opposite end of the pole by a rope, which of course elevated the women, and weighing down with all their might, began to run round with her: the horrid din now

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commenced, the bamboos, sugar canes, &c. began to fly pretty thick, directed towards the women, several of which hit her. The men run round faster, so that she described a considerable circle, and thus she went sprawling and squalling, and throwing her legs and arms about for several minutes. They then untied her, and she came with her attendants and horrid music, capering and grinning to the place where I stood with several Europeans. I felt an inward consciousness of doing wrong by looking at them, and was obliged to turn away. Those who stood with me seemed impressed with the same feeling and followed my example. Well, I have seen the horrid Jugurnath at his grand festival, when two poor wretches were crushed to death beneath his bloody car. I have seen hundreds upon hundreds of his besotted adorers lying dead and unburied, and devoured by birds and beasts. I have seen the funeral pit prepared for the wretched young widow. I have seen the deluded victim led towards the place of murder, attended by the cold-blooded barbarous throng; and now I have seen another part of the dreadful system, and in all this what have I seen but the sublimity of Hindooism! and that sublimity so shocking that the first and last impression made upon my mind was, that it presented the liveliest picture of hell and devils I ever expected to see. Yet this, alas, is the religion of millions."

Mr. N. told me this evening that he feared human sacrifices were frequent. He mentioned that a little while ago, when the cholera raged here, that several of the people declared that Kalee had appeared to them, and said if they would sacrifice a man to her she would stop it. He afterwards mentioned another circumstance, with which he appeared to be well acquainted—During the Ganjam fever, the servants of a Mr. M———, who was often in the habit of giving them money for their ceremonies, asked him for 500 rupees, which he gave them. But another servant, a Mussulman, who I suppose, was jealous of their obtaining so much, went to Mr. M. and told him they were about to offer a human sacrifice. He immediately called

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them back, and told them he thought they were about to attend to some *innocent* ceremonies, but he would be no party in murder; and of course made them return the money.

This is the quietest day we have enjoyed for some time past: the dissipating scenes of the Mohurrun* closed yesterday, and tranquility is again restored. My thoughts rush forward to the time when violence shall no more be heard in the land, wasting nor destruction within our borders; but when "worthy is the Lamb," shall be the universal song. When the proud Mahometan, and the lewd superstitious Hindoo, shall swell the general chorus, with "Worthy's the Lamb our lips reply, for he was slain for us." Yes, I believe that a secret motion has been excited, analagous to that which prevailed among the jarring elements of the original chaos when the spirit of God began to move on the abyss, a commotion that will not subside till the present confused and shapeless materials shall form new heavens and a new earth wherein dwelleth righteousness. The Lord hasten it in his time! Amen.

In the month of June, in this year, Mr. Sutton married Mrs. Colman, widow of an American Baptist missionary to Burmah. Scarcely however had Mr. and Mrs. S. arrived at Pooree, when Mr. Sutton met with an accident which came near removing him to the world of spirits. There was so much of a merciful Providence connected with this event that it deserves to be recorded. Mr. S. remarks:—

"I went out one evening with brother Lacey to talk to the people, and when we arrived at the place brother L. got off his horse first, just as I was dismounting his horse turned round and began to kick with all his might. The first kick struck me on my knees, and brought me to the ground, and, just as I was attempting to rise he kicked me again, one foot on the cheek-bone, and the other in my throat. I remembered nothing more till brother Bampton

* An annual Mahomedan festival.

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arrived, and with brother L. picked me up and placed me on a doolie (a sort of short bedstead slung to a pole.) The blood flowed pretty freely from my mouth; and my face and head presented a frightful spectacle. I recovered my senses immediately. Though much confused, I remember as I was carried along, a few of the people expressing their sympathy, but the greater part of them called out that Jugurnath had done it, and appeared to wish that I might die: indeed I thought I should die myself. As soon as I reached home, brother B. bled me pretty freely, and repeated the bleeding next day, and gave me strong medicines, which kept down the fever. By degrees the swelling was reduced, and the third day I began to recover, which I have continued doing gradually ever since. We now find that the cheek-bone is broken, most of my teeth on the left side and in front either broken or loosed.

It is a singular mercy, that, a little before the accident, brother L's horse lost his two hind shoes) and on account of the man's requiring more to replace them than he pays at Cuttack, his horse went without shoes; if this had not been the case, there is no human probability but I should have been killed on the spot.

As Mr. Lacey's health was but feeble, and the duties of his station very heavy, it was agreed at the conference that Mr. and Mrs. Sutton should remove to Cuttack after the Ruth Jattra. During that season of satanic revelry, the missionaries were as usual fully occupied in endeavouring to benefit both the souls and bodies of the deluded people; but, as intimated on a former occasion, we shall refrain from any formal notice of the miseries connected with the festival: yet one or two very brief extracts demand insertion. Under date of July 9th, Mr. Lacey states:—

"This afternoon I had an awful subject for the foundation of my discourse: the body of a poor man crushed to pieces by the car of Jugurnath. The massy wheel had passed just over his loins, and had nearly severed his upper from his lower parts, his bowels and blood had gushed out, and presented a sight too shocking to look upon. It was one

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of the most horrid spectacles I ever beheld; and while standing by it, I became quite ill with sickness, and every limb shivered with horror. The poor wretch threw himself from the front of the car, and so became a voluntary sacrifice. He seemed to be a respectable man, apparently a Hindoosthanee Brahmun. I was very much indisposed this evening, but could not lose the opportunity of witnessing against a system, which produced such effects. I took my stand over the body, and spoke with some feeling, of the nature of the Hindoo religion, and compared it with that of Christ. Perhaps I never had a more serious congregation. Some hardened wretches said, 'See, sir, the glory of Jugurnath!' pointing to the mangled body. I concluded by exhorting them to look to Jesus Christ for mercy and salvation, which Jugurnath could never give."

To this appalling narrative, Mr. Sutton adds.—

"The people who assembled while we stopped to look at him, exclaimed with approbation, 'burra bockte!' viz. great devotedness. Methinks that one scene like this would be sufficient to awaken the whole Christian world, could they but witness it. But is it less real because they cannot? Oh, how long shall the blood, and sculls, and murders, at Pooree, speak with a voice that should harrow up the very soul, against that heartlessness and indifference which England manifests."

We shall conclude this chapter with one incident recorded by Mr. Sutton, in a letter to a friend.

"In our way to Cuttack, I met with a sight which would probably have made no impression upon me but for some circumstances connected with it. I had already passed the remains of several poor pilgrims, some half devoured, and others eaten to bare skeletons. About five minutes before, I had seen a poor wretch thrown into some water to waste away, as the most convenient method of disposing of him. But just as I was reading the most affecting part of an account of Mr. Scott's death, I raised my head to give vent to feelings which were induced by reading the sufferings and triumphs of the dying saint, when I saw a poor pilgrim who

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had apparently that instant lain himself down and died. He had been to see Jugurnath, but whence he came, and whither he was going, no one knew; no one cared. These are questions which no one of all Jugurnath's adorers would ask. His staff and water bottle lay on one side, his umbrella on the other, and his solitary garment was spread on the ground under him. Thus unknown and uncared for, weary, famished and wretched, he died. Ah, my brother, how different from that scene which I was perusing! How awfully different to the Christian's dying chamber. Despair might chill his heart's blood, or perhaps, his dying language was similar to what I once heard, 'Jugurnath, Jugurnath, Jugurnath, is my all,' and so he died. With what indescribable emotions did I lift my heart to God to praise him that I had any hope of being washed from my sins in the blood of Jesus, and of joining his ransomed children in heaven. Oh, poor pilgrim, what were thy feelings after all thy toil and suffering, and what are they now? dark, dark, and dreadful is the prospect."

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CHAPTER X.

AFTER Mr. Sutton's removal to Cuttack, Mr. Bampton was left alone at Pooree to bear the heat and burden of the day. We insert the greater part of his journal up to the middle of September.

July 17th. The following are the most important occurrences which have taken place since I wrote here last. The Ruth Jattra commenced on Friday, July 7th, and is thinly attended this year compared with what it has been the last two years, and what may be expected the two next; but the town has notwithstanding been thronged ever since. My dear Mrs. B. has had a fever, from which she is now, through mercy, recovering; but it was serious enough to confine me closely at home for seven or eight days before the commencement of the festival. A little before Mrs. B's illness commenced, Sutton unhappily received a severe kick on his head from Lacey's horse. We brought him home in a state similar to that of a dying man, and horrid to say, some of the people shouted. I must however do them the justice to add, that the next day, several inquired after him kindly: but since that time we have heard enough of it.

Whether I speak or hold my peace I am abused in every part of the town. Three or four expressions which I recollect having heard are, "Worship Jugurnath and you will be saved: worship Jesus Christ and you will go to hell. Beat Jesus Christ. Jesus Christ is false and Jugurnath is the Lord. Worship Jugurnath and you will be safe; worship Jesus Christ and a horse will kick you." Such expressions as the above, in great number and variety, are vociferated every where and every day; besides epithets being

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applied to me the most vulgar, disgusting, and abusive that the language contains.

This evening considerably dispirited I began to address a crowd about as follows—"I come to you with a message from God, and whether you will attend to it or not is not my concern. To despise, and mock, and ridicule, is easy but not wise: you might mock a messenger from the magistrate, but, when you got into prison, you would mock no longer; so you may despise a message from God, but death and judgment will give you very different views of the subject. In brief then I have to tell you, that Jesus Christ came into the world to save sinners." So far I got, but soon after a shout, which I can scarcely think of without horror, made me determine to come home.

I think that before I got on board the Abberton, I told brother Peggs that I thought a stationary mission unscriptural, and that we ought not to stay long where there is not a good prospect of usefulness: and I have not yet either seen or heard any thing to alter my opinion. Where is the use of spending time and strength when the gospel is manifestly rejected, especially, while there are people speaking the same language who have never heard it?

I think that if the climate were more favourable I would almost determine to be a wanderer in the interior of Orissa for life. In the cold season and the hot I could live in a tent, but in the wet season, so far as I can see, it will not do, so that one must have a house somewhere.

One circumstance has occurred during the festival which is perhaps cheering: after I had been preaching one evening, a Brahmun accompanied me a considerable part of the way home, manifesting a good deal of affection. He said he was come to see Jugurnath because it was customary: but that he believed it all to be mere child's play. I invited him to accompany me home and stay all night; but he replied, "What will my companions say?" He also told me that some women of his family were with him, and that the whole company had agreed to go off home the next morning; but he said that he and some other person would visit

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me in a month. He lives perhaps forty miles off. I intend when I can, to visit his town and neighbourhood.

Our former inquirer went to his own village some time before the Ruth Jattra, and has not yet returned.

During this festival I have seen two persons who perished (voluntarily, as survivors inform me,) under the wheels of the car; the one a man and the other a woman. The car wheel went over the man's loins, propelling the bowels before it, and, I suppose, breaking his back. The woman received the wheel upon her neck, and it also broke her arms; but her clothes were put on in such a way as to prevent my seeing particularly the effect produced. Two of the cars have got back to the temple; and, I suppose, that the other will arrive, at latest, to-morrow; and then, for this year, this scene of impiety terminates; but, alas! at this place sin and satan reign triumphantly all the year round.

August 23d. Ganjam. I arrived here yesterday with Mrs. B. During our journey we slept three nights in places built for the accommodation of travellers. Their exterior looks much better than most buildings in the country, but their interior is not half so desirable as a share of an English barn; but they are the best lodgings we could get: and it being the rainy season I could not trust to my tent. These places are called Dhurma Salas, or holy houses; and the reason, I suppose, is that they are built for a benevolent purpose. Travellers both sleep and cook in these places, making the fires just where it suits them, so that they are smoked almost all over. Dogs and other animals go in and out just when they please, and no body clears the place he has occupied when he goes away, so that they are exceedingly dirty. And in one of them, where we spent two nights, because we reached it on Saturday, the rats came on our beds. The Hindoos have inclosed a part of one; and I am told that they have some gods in it. I tied my horse at the god's door, and the people did not like it as they wanted to go and feed the blocks. So I told them that whenever the gods wanted feeding I

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would order my horse to be taken away that they might have free access; but after the gods were satisfied he must come back again, as it was necessary that he should eat and drink too, and there was not another convenient place for him. I talked a little with some people at this place, Nursingpatam, which was our first stage on Thursday.

I went out this morning after breakfast, and was employed for some time in three different places, and the people heard pretty well: they disputed, but I had the advantage. The people here seem much more ready to admit that an argument is forcible than the people about Pooree. I said to one man, "Pray what gods do you serve?" and he replied, "I serve them all." "Why," said I, "how many are there of them? are there not thirty millions?" and he said, "Yes." "Do you know the names of them all?" "No, I do not." "Pray how can you serve gods of whom you know so little as to be unacquainted with their names?" Answer, "He who serves some serves them all." "No: the gods are not thus united; for the shasters tell us that some of them have quarrelled, and fought, and cut off each other's heads: they have been at war with each other, and may go to war again; and then, if the gods you serve should be beaten, and the others offended at being neglected, how are you to be saved? and if there should be any contest about your salvation, the gods you serve are not likely to have the advantage, because they constitute so small a proportion of the whole." One man entered so much into the spirit of this argument as to take pains to make the others understand it clearly; and it opened the way for me to show them that there is but one God—that his favour is of vast importance to us—and how it is to be obtained. I was also engaged again in the evening.

August 24th. Yesterday afternoon I got a person to go with me and shew me the house in which brother Lee lived, and the chapel in which he preached. The house is going fast to ruin, but the chapel is not. I understand that the English, then in the place, subscribed to build the chapel, but my attendant thought that the house was the prop-

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erty of the London missionary society. These places were not a little interesting to my feelings. I should have said that my evening's engagement was with five men, who came to talk with me; they were Telingas, but understood Oriya. They heard a good deal pretty well, but tried to puzzle me by inquiring "what the soul is." To which I replied, that, like many other things, we know more of the soul's properties than of its essence; and that to explain the essence of the soul was not my business. If a house was on fire, I said, and the inhabitants in danger of being consumed, it would not be proper to stand and discuss the subjects of skin, and bone, and blood, and flesh, but rather we ought to do all we could to get them out, lest, while we were philosophizing, they should be burnt to death.

August 26th. Yesterday, in the afternoon, I staid within doors to study, and in the afternoon was visited by two men and two boys. One of the men called himself a gooroo, and the boys were said to be his disciples. The gooroo was only eighteen years old, but very proud. I inquired what gods he worshipped, and he answered, all the popular idols at once. I further inquired how he thought salvation was to be obtained; and, I think, his first reply was, "By abstaining from sin." I then said that our hearts were so bad that we could not abstain from sin, and wished to know what a man must do who had already sinned; he then said that such a man might be saved by meditating on the name of God. My answer was, that if my servants disobeyed my orders, and neglected my business, I should by no means be satisfied with their meditating on my name; but as he taught the doctrine of salvation by meditating on the name of God, I begged to be informed how salvation was to be obtained in this way; and he said, that it was taught in the shasters. To which I replied, that the shasters were such a composition of wickedness, that they positively enjoined a number of great crimes; and that they were, consequently, wretched authority. I produced ample proof of what I said; but neither the gooroo, nor his companions, would admit this to be the character of their

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holy books. They, however, condescended to ask what way of salvation I taught, and I stated it, with its evidence.

As I was talking about the folly of giving food to the idols, one man said that he had seen such things done in the Roman Catholic chapel. I cannot say whether what he said was true or not; but I felt myself obliged to disclaim all connexion with the Catholics, and said, that I worshipped God as he was worshipped by Mr. Lee when he was here, mentioning the place where his chapel stood, and I found that they knew it. It, perhaps, deserves to be mentioned, that one of my servants brought a letter to a family here, and they told him if I would insure them someting to eat, they would all become Christians; and I, of course, tried to reprove the hypocrisy of such a profession of Christianity as this would be.

In one place I saw, by the way-side, perhaps six or eight very little temples, and asked a man who was near, "If I might see the idols," and he said yes; so I desired him to proceed and shew me the way. One of the temples had fallen down, and the idol was exposed. So I asked the man if he would give it to me, and he said that if I wished to serve it, I might have it; but I answered him that I had not the slightest intention of that sort. Then, said he, what do you want it for? and I replied, I want to send it to my own country for my friends to see. Well, sir, said he, you may take it, but I cannot put it into your hands. told him if he would bring it to my lodgings, I would make him a present; but he said he should get into great trouble, if he took it up. As it was worshipped, he said the people would reproach him; and, besides, he said it would eat up his wife and children. He added, however, that I could send and fetch it; but I well knew that it would not do to take it on such slender authority, as I might, by that means bring the town about my ears.

September 2d. Saturday. On Thursday evening a man being very disputatious, I asked whether he would undertake to prove the gospel untrue; and he said he would.—So I preferred my willingness to hear him, but begged first

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to inquire whether he knew any thing about what he was going to confute. He said, that having but just heard of it, he could not know any thing about it. After this confession, I positively declined the controversy. I have been much disposed to reason with the people, in order to convince them that my religion is true and good, and that theirs is the contrary; to prove both which points there are plenty of unanswerable arguments. But it has lately struck me, with considerable force that arguments are commonly useless, but provoke, even by their very strength, for want of a mind fair, candid, and open to conviction. If, therefore, prejudice could be previously disarmed by the exhibition of such truths as are calculated to affect the feelings, a fairer way would be opened for those arguments which, I am sure, must inevitably convince every honest inquirer. I exhibited the mercy of God in Jesus Christ, at considerable length; and mildly, but solidly, refuted such objections as were produced. I think several people seem to feel that it is of little use producing their objections, and some are amused at the facility with which they are disposed of. Some of the Brahmuns, indeed, do not like it, but they have not the habit of loading me with abuse, like their brethren at Jugurnath; and altogether there is at present something much more pleasant amongst the people here than there. One Brahmun last night, towards the close of the opportunity, expressed considerable dissatisfaction, because, he said, the gods were blasphemed; so I told him that I had no wish but to make truth appear, and was ready to hear him in defence of his idols; and as he did not come forward, I went to him for the purpose. Now, said I, will you admit, that one prisoner cannot liberate another; to which he said "yes." Then, said I, will you admit, that one sinner cannot save another, and he admitted that too.— I then added, I shall now proceed to prove your gods sinners. You comprehend them in these three, Brumha, Vishnoo, and Mahaiswur. Then, first, as to Brumha, he is charged with lewdness. This was admitted. Then, said I, his business is done. Well, then, said a bystander,

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you now go on to Vishnoo. Then, said I, Krishnoo was one of his incarnations, and he took another man's wife; so he is finished. The next, said the before-mentioned person, is Mahaiswur. And as for him, said I, all the pictures of him shew that he intoxicated himself. The Brahmun was sitting in a hole in the wall, but he went through it, and disappeared, and the bystander I have mentioned, with two others, came to my lodgings with me. On the way they told me that the Brahmuns found plenty to say behind my back, but very little before my face. And they said that they had said to some of the Brahmuns that Sahib wished to have all open and clear; why don't you meet him and talk to him. The men sat, perhaps, an hour with me, during which, we had a good deal of conversation, and we finally smoked part of a cheroot together. These three men are carpenters, who despise a good deal of the popular superstition, and have been, they say, abused by their brethren on that account. They seem to despise the distinction of castes, but still to be kept in the observation of them by the tyrant *fashion*. And one of them mentioned (what either he or some other person has mentioned to me before,) his having been talked to about religion by a Mr. Dalby, who lived in the house I am now in, but is now dead. Mr. Dalby's conversation seems to have produced some favourable impression on his mind. This forenoon I was engaged in three places, and pretty well.

After talking a good while to some people yesterday, they introduced their gooroo, and I was not glad to see him, as I did not expect that I should do any good, except by attempting to expose his pretensions, which is commonly a very unpleasant part of our work; but, perhaps, necessary. For, unworthy as they are of it, these men are treated by their disciples with much reverence, and very well paid for doing (so far as I can learn) nothing more than teaching them, once in their life-time, to repeat some sentence which, perhaps, does not contain a dozen words. Afterwards very much, if not most of the disciples' religion consists in repeating this sentence, and reverencing

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the impostor who gave it to them. Different disciples have, I think, different muntras, and, I think, they do not profane the mystic sentence, by making any body else acquainted with it.

After we had talked some time the fellow asserted that he could see a spirit. So I inquired of the company whether their powers of vision were equal to their gooroo's, and they assured me that they were not. But I think it likely that they thought he could see a spirit either by virtue of his superior knowledge or holiness; so I was obliged to tell him pretty flatly that he told this to deceive the people, and get maintained in idleness. But he asserted that they gave him nothing, and they said the same. The man having stepped out, they told me that they durst not say so in his presence, but that I was quite right as to his taking their money, for he got two or three rupees a year from each of them.

The people sometimes ask me what wages the company give me, and I of course tell them I am not the company's servant. This generally leads to a relation of the way in which I was sent out. Then they inquire, "What do your brethren give you?" and I reply, "Just what I can eat, and drink, and wear;" for I do not believe that I could do any think but harm by reproving their inquisitiveness. And one day, when I had been exposing some of their pretended holy men, a man tried to exhibit me in a similar light, by inquiring what I would do in case of my brethren refusing to support me any longer? to which I replied, I would try to obtain some employment by which to maintain myself; and I would preach whenever I had leisure and opportunity.

September 15th. The three carpenters have been again; and I have heard from another quarter of three carpenters who have a wish to become Christians; but it is said they are afraid of their caste; and I supposed it is these three men. I have also heard the following report which, if true, is likely to increase their fears. It is said that a Hindoo prefering Roman Catholicism to his own religion, mani-

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fested a wish to join the few Catholics in this place, but the priest, for some reason or other, either refused to perform, or hesitated about performing the initiatory ceremony. In this state of things the man died, considered as belonging to just nobody; neither his own friends nor the Catholics would dispose of his dead body for some time. It is said, that at length his own friends were ashamed of their conduct, and did their duty.

Mr. B. remained at Pooree till November, when he took an excursion which occupied several months. Referring to this excursion, Mrs. Sutton writes to a female friend,—

"Within a few days, I have received a long, interesting letter from Mrs. Bampton. She has lately turned gipsey, and travels from village to village with Mr. Bampton on his preaching excursions. I am happy to say, that notwithstanding all the fatigue and exposure to the sun, which she has endured within these last few months, her health and spirits appear to remain good, as well as those of our worthy Mr. B. They travel by means of two horses and a tent; and I am sure you would be quite interested with a detailed account of their perambulations."

We copy the following extract from the letter referred to. Mrs. B. states, "We have been out a month next Tuesday. We travel by land. We have with us two small tents, one for our bed and another for our boxes; two chairs; a camp table, about a yard long and a little more than half a yard wide; a soldier's bedstead, with the palkee-mattress on it for Mr. B's couch, and a great number of Oriya books. Our tent is about three yards wide and four long. Our carpet is straw, which the natives very reluctantly give us in every place we go; they will not sell it. We have three or four rupees worth of biscuit, a few fowls, and some table rice, but the latter is nearly finished, as Mr. B. eats nothing but boiled rice for his breakfast, except we get eggs; for dinner he eats dal bhat; in the evening he sometimes takes a little biscuit with his coffee. We had no tea to bring with us. We cannot get milk for our coffee, and it is with difficulty our people can get rice to eat. We have the curtains

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tied to the top of the tent, and as the weather is cool, sleep pretty comfortably. This is the third place we have removed to. I travel with the baggage; Mr. B. always preaches his way after. It is exceedingly bad travelling. We often meet with watery places where the horses sink very deep; and often the banks round the rice fields are so high and narrow that it is with difficulty the horses can keep upon their feet. Mr. B. almost always goes on foot, for he thus gets on much faster. When I can ride I do, but am very often obliged to walk. The way is so bad that I cannot think of being out before it is light; and another thing, I am not fond of the tigers, and bears, which frequent many places where we go. But Mr. B. says, 'do I think that the people are not to have the gospel preached to them because there are a few tigers and bears near?' I do not feel quite so much afraid of them as I did. At the last place we left, two tigers came within five minutes walk of our tent. The people say they very seldom eat men, but sometimes take cows."

In these journeys it must be supposed that much fatigue and privation are endured. At one time Mr. B. observes, when referring to wearing his native dress,—

"Few persons approve of my native dress. But unless a man would run the hazard of his health by riding in the sun, the native dress seems essential to visiting such places as I visit. For a man might as well put on pumps and silk stockings to clean out an English ditch, as go to these places in an English dress. I am from my ancles to my knees, and sometimes considerably higher, in mud and water, perhaps fifty times a day; but I have much reason to be thankful that nothing of the sort hurts me."

Cuttack. The God of grace and glory has declared, that his word shall not return unto him void, but shall accomplish that which he pleases. Of this truth, during the present year, the missionaries at Cuttack, were favoured with a peculiarly pleasing illustration. From an obscure village they were repeatedly visited by some inquirers of a hopeful description, whose attention was directed to Chris-

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tianity by means of some tracts and portions of Scripture. It is hoped that some particular account of these interesting inquirers will gratify the friends of missions.

Mr. Sutton writes,—

October 10, 1826. The last three days have been the most interesting I have passed in India. On Saturday brother Lacey sent for me to come and see some people respecting whom we have, for a considerable time, been interested. It appears that about eight or nine months ago, they met with a tract containing the Ten Commandments, which arrested their attention; more especially the attention of an old man, who, like many others in India, is a gooroo, or spiritual guide, to a number of people who call him their religious father, and themselves his religious sons. Some of them came to Cuttack, made some interesting inquiries and obtained other tracts, a gospel, and a testament. During brother L's visit to Pooree, they made one or two calls, and soon after his return another, which increased our interest in them. Brother L. and myself determined on paying them a visit to see and converse with the old man, their gooroo. It appears that they had read the books with great attention, and to a surprising degree understood their meaning. A Brahmun in particular was well acquainted with them, and quoted in the course of our conversation many very striking and appropriate passages, such as, "Not every one that saith unto me Lord, Lord," &c. and the different characters that should enter heaven; the necessity of a new heart, and others too numerous to write in detail. But the Ten Commandments to which they are wonderfully attached, which they make the standard of their moral conduct, and to which they refer incessantly, they all seem to have at their tongues' end. One principal object of their present visit was to ask our advice in an important affair. It appears that in addition to keeping the Sabbath, and assembling on that day to read the dhurma shasters, (which they learn from their favourite Dos Agea, or Ten Commandments,) the old gooroo thought it their duty to spread the knowledge they had obtained,

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through other villages. Accordingly he sent some of his disciples for that purpose. But the Brahmuns in perfect consistency with what the friends of religion have always experienced, were filled with enmity; and assembling and incensing the villagers they loaded the disciples with abuse, and beat two of them unmercifully. They wanted our advice as to what course they had best pursue. We told them that such treatment they must certainly expect if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the tenth and eleventh verses of the fifth chapter of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In this they seemed to have anticipated our advice, and were quite willing to abide by it. But as we had already determined on visiting them and their holy father on Monday, we proposed a further consideration of the subject at that time. On the next day, (Lord's day,) eleven of their number came down to my house during our English service. After that was over, we had another long interesting conversation of several hours; when it was agreed that most of them should return, and one remain to accompany us in the morning. I accordingly went to brother L's to sleep, in order to be ready to start early in the morning. Just as we were about to have our evening worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow with their faces to the ground, and in that position join us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship, two departed, and the messenger alone remained to be our guide. In the morning, we were up about five; and after prayer for our heavenly Father's blessing, we set off. The place appeared to be about nine or ten miles distant in a very retired situation, which we reached about nine o'clock. On our arrival we found some coarse clothes spread on the ground, beneath a wide spreading tree, which was the spot

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prepared for our conference. Several of the disciples and villagers were assembled. The old gentleman soon made his appearance, and a striking one it was. He appeared to be about fifty years of age, rather below the middle stature, and inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which passed between the legs and fastened or tucked up behind. Over his shoulders was thrown his capara or mantle, and his head was quite bare and shaved close. On approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course did not let him remain long in that position, but raising him up, saluted him in European style, by a shake of the hand. He expressed himself much pleased at our visiting him, and after some preliminaries, we seated ourselves, tailor fashion, on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet, we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Brahmun, to whom I formerly alluded, it seems had read over to him attentively the books we had given them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he was still in error on several important points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the whole day with him, excepting about an hour, when the old gentleman went to eat; during which brother L. and myself ate a meal of rice and milk, and spent the remainder of the time in talking to the people, who, it seemed would not leave us for a moment. When the old man returned, we again seated ourselves on the cloth, and the disciples around us; the old gentleman's instructions, and generally his replies, were delivered in the form of parables or fables, which were often very striking. He frequently referred to the Dos Agea, or Ten Commandments, which were his standard. In referring to

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the death of Christ, he illustrated it by supposing the case of a criminal condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some clothes of a bearer in a place, which were spread out to dry. In another place to some clothes belonging to some other castes, and lastly to some maitre's clothes, the lowest caste, and said they would be defiled if they touched each other; but pointing to the sun, said it dried them all. His observations were generally introduced by 'hear! hear! hear! children, attend.' Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards thinking it better to go home and come again another day, we followed him to his little hut, where we found the old man at prayer. We waited until he had finished, and then took an opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes, and after some trouble in breaking away from the people, we reached home in safety. We have seen several of the disciples, at different times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost if not entirely unknown in Hindooism."

Sometime afterwards he writes,—

"We paid another visit to the old Gooroo, but found it was an unfavourable time, as most of his disciples were absent on various occasions. We talked with the old gentleman five or six hours on religious subjects, and was better pleased with him than on our first visit. We proposed establishing a school in the village if he would superintend it. He seemed to approve of the plan, but it was not quite decided upon. He was to send the Brahmun about it. He proposed our building a small bungalow in the village, and paying it occasional visits, for a month or so together. The plan is not a bad one and will have our serious consideration."

Of what passed at the first interview of the missionaries with these interesting inquirers, Mr. Lacey's journal fur-

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nishes some additional information. The old gooroo's remarks on the new testament are worthy of being long remembered.

"The gooroo said to his disciples, 'My children, there is truth, and great truth. This is the great truth. There are gifts of rice, of clothing, and of wisdom; this is wisdom the highest gift: rice decays, clothing perishes, but wisdom never dies. Take this my children, and let this be your guide; all the silver and gold cannot purchase this.' He said many more things that gave us pleasure; and would have eaten or done any thing with us that would take his caste, but this we forbore at present. About four we left the place; he took a most affectionate leave of us, which created in us a love for him, and a regret at leaving him. Certainly he is a very hopeful person, and has much knowledge of the sacred Scriptures. We distributed books and tracts among the inhabitants, and came away rejoicing for this encouraging intimation. These people are already suffering persecution for Christ's sake. We rejoice, but with trembling, knowing the deception of the human heart; the many failures in like instances; and the many discouragements and obstacles to the profession of Christ by natives. We leave our cause in the hands of the Lord, with ardent desires, and fervent prayers. To the residence of this man, our way was through a rocky wilderness covered with jungle, with here and there a beautiful flower: a true picture of the moral wilderness in heathen lands. Among the millions of idolaters, there is here and there a disciple of Jesus; but when shall the wilderness become like the garden of the Lord—be full of flowers, with here and there a weed!"

The correspondence and journals of the missionaries contain frequent notices of these inquirers. October 17th, Mr. Lacey writes—

"Since I wrote the above my attention has been called off by a variety of duties which must apologize for me. I am happy to say that our inquirers, particular the Brahmun, continue to give us encouragement, and we hope much.

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You would, I think, have melted into tears with us to see our Brahmun inquirer among the people with us the other evening. He preached boldly and with much propriety, the law and gospel; he first took the Ten Commandments, and explained each, showing how all had broken them, and then pointed to the blood of the cross, as the hope of sinners. The people were astonished to hear these things from a Brahmun, and stood in silent amazement; but we were affected differently, and who could be otherwise, at hearing the gospel preached by an Oriya Brahmun. However, dear brother, we must not be sanguine. How many pleasing hopes have fallen to the ground! and so may ours; our hope is in God, and if his grace complete this great work in the heart of our new friend, there is no doubt of his ability as a preacher. These inquirers are with us daily for instruction, and I need not, I hope, tell you what pleasure it affords us to impart it to them."

But one short journal of Mr. Lacey's appears to have been written during the last half year of 1826. We insert nearly the whole of it.

June 2d. My journal has been neglected for four months.

Pooree. Last evening the Maha Raja's gooroo with his brethren and attendants, spiritual and temporal, made a part of my congregation, and entered into conversation with me. The people were as still as possible, waiting to hear the result of our argument against so learned and influential a man. I proposed to him some plain evidences of the truth of the gospel, and required his answers. But proofs were not things with which he chose to interfere, as he knew very well to answer them would be to expose the weakness of his own system by which he maintained his character and fortune, so he wisely declined; and began to exclaim about the glory of Jugurnath. I appealed to the people that he had not answered my questions, which among the Hindoos is a sign of a weak cause. Some appeared vexed that a great man should be plainly dealt with, and others were surprised: but he himself appeared pleasant, and after some mutual inquiries and salams he depart-

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ed. One inquiry was, "Why do you come here to disturb us in the peaceable worship of our gods?" I said, "True, but you are asleep in danger, and we are come to awake you, and we come in love." The inquirer plainly told me that was a lie, and that being broken down and destitute at home we were come here to teach the people for a little bread. "You had better desist," said he, "the people will hurt and abuse you, and you will do no good. If I speak, they regard, but they never will regard you." This was rather rough usage; however, as I had spoken of the covetousness of the Brahmuns I seemed to bear it tolerably.

June 3d. This afternoon I could do nothing to good effect among the people, owing to the folly and rage of the Brahmuns and interested individuals. Two men, without shame or fear, instigated the rest, and raised them to such a pitch that I had nothing but shouting and abuse all the time. To leave them I was afraid, lest I should offer encouragement to them in future, and to move about to other places would only have spread confusion and added to the number. I therefore read to the wind, and the multitude formed a ring at some distance, laughing and making all kind of impudent postures, and some pelted with sand. I stood in these circumstances about three quarters of an hour, in vain endeavouring to obtain a hearing, and then departed, amidst the cries of "Jugurnath swame ki joy!—Hurree bol! Hurree bol!"

June 4th. Obtained a better hearing this afternoon than I did yesterday, and spent the former part of the opportunity comfortably, and was enabled to speak with some feeling. Several old persecutors stood in the back ground, and endeavoured to stir up the multitude, but were not much regarded, and so after a while they left me. I read and explained to the congregation a verse of a poem by Chamberlain, with which their attention appeared much engaged. It is something as follows—

"(Jesus) is our surety cleansing our debts.
(He) Himself sacrificing made an atonement.
Jesus is very pitiful, bearing our chastisement.
To give us eternal life (He) our substitute died."

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I find it very improving and instructive to read and explain Chamberlain's poetry to them. He not only preached but sung of the cross of Christ.

June 26th. The other evening the Raj Gooroo paid us another visit while preaching in the street. He remonstrated upon the fruitless nature of our attempt, and said, we were wearying ourselves to no purpose. I proposed several questions to him, but he came not to argue but to ridicule, and said little besides "Jugurnath is all! Jugurnath is all!" I repeated to him a verse of his own pooranas, and pressed him to give the meaning, but he knew it too well to do that before so many hearers. I did it for him, somewhat to the confusion of the learned man and his attendants. This verse is very hard upon idolatry, and few know how to dispose of it. The following is the substance of it, "He who regards images as God shall obtain bodily pain, but shall not go into supreme felicity."

June 27th. One influential man told my obadan that, were it not under the English government he should have his right hand cut off, and his eyes put out for writing our books: I exhorted him to be careful while he remained here. The man declares this would have been done; and even now seems somewhat afraid, and wishes to sleep and eat upon brother B's premises while I remain at Pooree.

July 2d. This afternoon I met with a Bengalee Brahmun, who seemed disposed to defend his system by argument. I proposed to him the following evidences of the Bible, and requested his answers. The Bible, like the sun, seeks to enlighten all mankind; but the Hindoo shasters only seek to instruct a few. The works of God, as revealed in the Bible, are exceedingly holy; but the Hindoo shasters say that Brumah committed incest with his own daughter: —that Indru committed adultery with his gooroo's wife:— that Krishnoo committed adultery with sixteen thousand milk maids, and killed Rajakock to steal his clothes. That in the Bible, holiness and sincerity are required in the worship of God; but according to the Hindoo shasters, filthy songs and unclean gestures form a part of worship. That

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all the commands of the Bible were holy; but the Hindoo shasters allow falsehood and lies. That the Bible held out an atonement for sin; but that the atonement of the Hindoo shasters was like giving a cowrie to discharge an immense debt. We canvassed these evidences of truth and falsehood before a good and very attentive congregation for an hour. The man endeavoured to excuse the sins charged upon his gods but was much confused, for Brumah and Indru are acknowledged to have sinned and to have been punished; but the worshipping of such beings as gods was what puzzled the man. Truth I trust made some advancement this evening.

July 4th. Half my time was tolerably spent this evening: towards dusk the crowd became unmanageable, pushing each other about, forcing cows and oxen upon me, and throwing dust and dirt about. Before I dismounted, the people came towards me in a string from among the cars, headed by several rough fellows, but were restrained for some time. I returned home much discouraged by the behaviour of the people, but happy that I escaped from among them without injury, which I once scarcely expected to do. A number of rough ignorant Brahmuns surrounded me, with the multitude under their direction, and began to pour out their abuse in a shocking manner. Some snatched away the books I held in my hand, others pulled my clothes backwards, and several men were engaged in pelting with stones and pots brought for the purpose, which they had concealed under their clothes. Several handfuls came with great force, and almost determined me to run. I got a piece of broken pot in my mouth while speaking, which came near choking me. It was vain to remonstrate. If I would worship Jugurnath and say no more about Jesus Christ, they said they would be quiet.

July 7th. To day the Ruth Jattra commenced. We were out rather sooner than usual. The great demand for tracts rendered the crowd quite ungovernable, and I had much ado to keep on my feet. The first lot of books which I brought out with me was distributed to tolerable advan-

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tage. I sent home and obtained some hundreds more, and mounted a narrow veranda about six feet high, from whence I distributed them as well as I was able, looking out for Brahmuns and the most intelligent looking men. After all was over, and the books all distributed, a poor old man came and touched my shoe, and said, "O great king, there is salvation in reading your books; but I, a poor old man have not obtained one; sir, let there be an order in my favour."

August 1st. Since my return from Pooree I have continued to visit Chowdry. Some old offenders from Pooree gave me some abuse this evening, but became ashamed. Many Jattrees pass me daily from Pooree, and observed to their companions, "See, that is one of the Padrees who preached Jesus Christ at excellent Pooree." "Many shall go to and fro, and knowledge shall be increased;" and it is very encouraging to reflect, that by our labours at Pooree, perhaps thousands, who never heard that name before, and who never may again, will carry away with them the name of Christ into every remote province, and many remote towns and villages, where otherwise the sound could not at present reach.

September 8th. Visited Boolaboodrapoor this afternoon with Mrs. Lacey. Collected the children of the school round me, and explained to them the catechism: numbers of villagers sat round about and heard attentively. This is a tolerable way of preaching the gospel. I had some warm conversation with our two pundits upon the folly and extravagance of their books. The first impression of this kind struck them very forcibly. Said they, "We never thought of questioning the authority of the shasters, or the truth of their relations." These poor people thus need light to discover to them their own darkness. As soon as brought to the test of reason their books sufficiently expose themselves.

September 27th. The man I have correcting tracts, daily makes many inquiries about the gospel. Yesterday he said, "Sir, you said Jesus Christ offered his blood a sacrifice

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unto God for our sins; how could God, who is without substance, receive his blood?" The pundit also begged a testament from me, that he might read it at home and show it to his teacher.

October 10th. My visit to the bazars have been of a discouraging nature through the folly and levity of the people. Hence I have more pleasure in visiting a school several times where numbers of spectators have surrounded to hear. Nymsye school gives us much encouragement, I saw it the other evening and found twenty-two boys who could read the gospels well. I had them upon the grass in the open air, and heard them read the parable of the lost sheep and prodigal son. These afforded room for observation and application. The boys understood their meaning well, and the bystanders caught it from them. Surely these instructions will not be lost. After reading, more than forty of the children united their voices in singing a poem exposing the folly and falsehood of Hindooism, and setting forth the salvation of Christ: this poem they have committed to memory, and will probably remember it while they live. This is an encouraging thought and seems to say, extend your instructions to as many as possible.

October 18th. A pleasant day spent with inquirers and particularly Gungadhor; reading and explaining our account of the creation—the fall—its consequences—history of Moses, and the deliverance of the children of Israel from Egypt, with some other things. In the evening two boishnobs came to see me, and hear my instructions; several persons accompanied them, who, with my weekly beggars, made a good congregation, and I spent the evening at home among them. After preaching, I conversed with one of the holy men, but he said he could not talk or dispute, except in Sunscrit slokes. I repeated one forbidding idol worship; but he only wanted to display his *own* wisdom, and I soon told him he might go. I had much more pleasure with Gungadhor on prayer, about which he expressed much feeling. Surely the Lord has performed a

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good work in this man's soul. O, that it may go forward: we are agitated between hopes and fears.

The boishnob called again this morning, but a little plain and faithful dealing soon offended him, and he went away in a terrible rage, calling me a pig, a mater, &c., &c., and pointing to the sun said, "that so far from being a sinner," as I had insinuated, "he was the son of that pure fire." The Hindoos around me were ashamed of their devotee. Gungadhor and several others called this evening, and I felt justified in spending the evening with them; as five or six candid attentive hearers are better than twenty who are light and vain. The boishnob called again this evening, to make an apology for his abuse in the morning, and appeared somewhat ashamed; but the truth again offended him, as he could not endure to be stripped of his pretended holiness.

October 24th. Gungadhor preached in the chowdry this afternoon, to many hearers with much earnestness and feeling. Some Brahmuns became enraged against him, and charged him with doing it for wages; they called him a haree. His exertions created a great stir. I preached yesterday from Romans i. 16, with some enjoyment. In the evening accompanied Gungadhor to the China Choke, where he sung a poem and then preached to the people. In the afternoon we explained to him Romans xii. and the judgment, and had a profitable time. In prayer he audibly repeated word for word after me, lying with his forehead on the floor.

October 31st. Visited our old byragee again, in company with Sutton; he was surprised at our unexpected appearance: we had much talk with him, in the course of which he plainly denied the divinity of the human soul, and the plurality of births: he also expressed himself regarding Jesus Christ in a manner that gave us pleasure and hope; and evinced his feeling and conviction concerning his love in dying for the world. He would have eaten with us without hesitation, and he did lay hold of my hand, in which I held food, and called upon all to witness his viola-

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tion of caste; the people seemed thunder-struck. He promised to come to Cuttack. Our hopes regarding this old gentleman are much supported by this visit.

November 12th. Have this month altered the plan of examining our schools, and instead of having the children here, we go to the schools ourselves, and examine one or two each day as we may be able; we have found that this plan has many advantages over the old one, but principally as it allows us more time to instruct and examine the children. Two of the schools encourage us much, and I believe brother Sutton's has given encouragement.

As the last entry in Mr. Lacey's journal refers to schools it may be well to introduce some account of these interesting institutions. It appears that the missionaries found it absolutely necessary to discontinue such *village* schools as they could not themselves superintend. In Cuttack their prospects in reference to schools were much more flattering. The number of scholars had increased, and the proficiency made by many of them was gratifying. Referring to these schools Mr. Lacey writes,—

"The higher classes in these schools can read the Scriptures well, and also repeat some parts of them by heart.—All these can repeat Watts's catechism, as well as answer many plain questions about the way of salvation, revealed in the books they read, such as, Who is Jesus Christ? What did he come for? and what did he do for man's salvation? Mrs. L. spends generally upwards of half an hour in each school explaining to the children the way of life and truth. These teachings under the Divine blessing, cannot fail to produce good effects, which will be seen, if not by us, by our successors. The children in one of our schools are all of low caste, but have made surprising progress. About twelve of them can read the gospel well; repeat several chapters by heart, as well as the whole of Watts's catechism; and answer many questions. This kind of schools promises more good than the other, and we are now endeavouring to establish more of them."

Previously to the arrival of Mrs. Sutton, to whose care

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some of the schools were committed, Mrs. Lacey visited the Cuttack schools daily. After that time she appears to have had the care of five or six schools, and was a good deal employed among the children, morning and evening.

Mr. Sutton has forwarded some information respecting a monthly examination of the schools under the care of Mrs. S. One extract of it as a specimen may interest the friends of missions. It is the account of the first two schools in the list:—

"First. Baptist school, situated in Cuttack, September 1: forty children present at the examination. *Gospel Class:* Eighteen boys present, examined in reading the 9th chapter of Luke. Twelve could read any part of the gospels very well, and six were able to give proof of understanding the subject they were reading. Seventeen of the boys repeated from memory the whole of a poem called, 'The Inquiry after Salvation,' containing thirty-two verses, eight lines in a verse. Two others, who were imperfect in repeating it, were put aside. Five of this class repeated, from memory, eight verses of the poem, called 'Penitent's Prayer.' Fourteen of the boys received a pice each as a reward, and four of them two pice for extra proficiency. *Catechism Class:* Ten boys examined in the catechism; they are all able to read any part of it; two could repeat from memory eight pages, and the rest from one to four pages. One girl read various portions pretty well, and could spell words of two syllables; and could also repeat from memory, the poem, called 'The Inquiry after Salvation.' These poems are all written with an iron style upon the palm leaf. The remaining boys are writing the characters and combinations on the ground. This school has been visited nine times by Mrs. S. during the month, and several times by me. The master received for wages seven rupees. This is a long established school, and what is mentioned above is what the present set of children know. They generally leave the school by the time they become pretty good scholars in the gospel class.

"Second. Koti, or House school; on our premises.

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September 4. Examination, twenty-nine boys attended. *Gospel Class:* Thirteen boys read and were examined, in the 11th chap. of Luke, especially in the Lord's prayer, and the illustrations of prayer there given. These thirteen boys repeated the 'Inquiry after Salvation,' without making a single blunder. Seven of the same boys repeated a poem on the miracles of Jesus Christ, and the way to obtain pardon. The thirteen repeated a paraphrase in verse on the 135th Psalm, concerning the vanity of idols and idolaters. It has a very peculiar effect to hear the young idolaters thus repeating the divine prohibition against idolatry, and the awful folly and wickedness of practising it. The same thirteen repeated the whole of the catechism without a mistake. One clever little fellow stood forward and asked the questions from memory, and the others replied to him in regular order. Four other catechism boys could read any part of it, and repeat the first pages imperfectly. Seventeen boys were examined in the Hindoo system of arithmetic, and have made different degrees of progress.

"Four boys were dismissed to-day at the wish of their parents. Two complained that they had learned our shasters, the others were wanted to work for the maintenance of the family. They each received one or two books and a few pice, to insure their good feeling toward the school. The master of the school is a mussulman, a severe fellow, but a good school-master. This school has been sixteen times visited by Mrs. S. and had occasional calls from me. It strikingly displays the advantage of vigilant inspection: it is by far the best school we have."

In reference to the schools first established for girls, the missionaries give a most painful statement. The horrid nature of the account should, however, impress upon all the supporters of the mission, the importance of continuing and extending their efforts. Mr. Sutton states that the girls in these schools made considerable progress in reading, but alas! it was for the worst of purposes. The missionaries discovered that they were all either real or adopted children of prostitutes; or such as had been purchased by

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them, and were being trained up for a life of abomination. Their object in attending the schools, was that they might be able to read the abominable songs with which the country abounds. Hence the missionaries found it necessary to discontinue several of these schools. Mrs. Sutton, who had been engaged in promoting education among the females in Bengal, writes upon this subject to a female friend,—

"I find that the natives here are vastly more prejudiced than those in Calcutta; indeed in the heart of Cuttack it is almost impossible to obtain girls of respectable character. You must be grieved, indeed, when you come to hear that those were of another stamp which you collected together, and respecting whom you entertained such pleasing hopes. Sister Lacey, on discovering the deception, and the grievous motives that induced the girls to learn to read, broke up all the schools. Indeed, their immorality rendered it necessary. But let us not be discouraged. I doubt not that a few years, with persevering efforts will overcome the difficulties, great as they are. And notwithstanding what I have written, we have one which may be denominated a girls' school; as there are in it eleven girls and only seven boys. These, we hope, are all virtuous children. We have been very particular in trying to admit none but such, and have banished two of whom we were somewhat suspicious. We also formed a school at Toolsapore, in October. It consists of ten girls, and fifteen boys; their improvement is as good as can be expected, and I am pleased with the prospects of the school. Every time I visit it, a number of women, some mothers of the children, collect together in an adjoining yard to see me, and hear what I have to say to the children. When I first went, they seemed very shy; used to peep at me slyly with their caparas half over their faces. And if I addressed myself to them, they would run off, apparently much frightened. But by degrees I gained their confidence, and we are now quite familiar. The last time I visited the school, a mother of one of the girls took me into her house; and a most comfortless hovel it appeared. But I suppose it was quite as

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good as the generality of the natives possess; for it had two rooms. One was all but empty, in which she said she slept; in the other room was her god Krishnoo, which she showed me without the least hesitation. Here she had a large chest and some jars. Indeed it appeared as if the whole of her little was deposited in the idol's room. Perhaps this was in order that it might be well protected!"

CUTTACK ENGLISH SCHOOL. In reference to this institution, Mr. Lacey writes: "The English Charity School, though not immediately connected with the mission, may, one day, prove an important auxiliary to it, and so deserves a remark. During the past year it has suffered from the change of its masters. But since Sunder has been settled at Cuttack, it has gradually improved. The average number is about eighteen. Of these, four are Bengalees, and the remainder are children of persons employed by the servants of the government, very poor and destitute. We had the annual examination of the school on the 10th inst. Some gentlemen of the station attended, and were gratified with the general advancement of the children, and much pleased with the rapid improvement of some who had been regular in their attendance. The first class exhibited specimens of writing; read, spelled, and exercised in an easy grammar. Each one of them also repeated an appropriate piece. The lower classes shewed their writing, read, and spelled. The funds of this useful school are in a good state, there being a sum of near a thousand rupees in hand. We are looking for a bungalow and premises for the school more convenient than those now occupied. If we succeed, several poor indigent children from the out stations, who are in a worse state than heathenism, will be brought in and lodged, boarded, and clothed, at the expense of the funds. In process of time the school, like that of Calcutta, under the fostering hand of God, may be useful, not only in reclaiming many poor children from vice and ruin, but in training up many who shall, by their example or actual labours, be burning and shining lights where all is now thick darkness. In this view you will feel much interested in this

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school. The older children are required to attend divine worship, and many of them seldom fail to come."

The following letter from Mr. Sutton was written to a Christian brother:—

August 26th. In a few days the Katjury has risen from an insignificant stream to a river as large as the Thames. This rise is principally occasioned by the torrents of water which pour down the celebrated blue mountains, which we can see very plainly, though many of them are at a great distance. These torrents are again augmented by several rivers overflowing their banks and uniting with the regular stream. Trees of all sizes are seen floating with the utmost rapidity, towards the sea, and the poorer class of people are busy enough swimming after them; some go an amazing distance before they can overtake them, or get sufficient command over the force of the current, to get them ashore. It is a very amusing and picturesque scene from our veranda, (from brother Peggs' house.)

August 27th. The river rises to an alarming height. It is now within an inch of overflowing the embankments opposite to our house; the people begin to grow much alarmed, and numbers are watching the rise or decline of the water. The country on the other side of the river is inundated for a considerable distance, and I have heard that many houses have been washed away, and in some cases inhabitants and cattle altogether; several roofs of houses have been seen floating down the river with the families on the top of the thatch, and have thus been saved.

Afternoon. A sacrifice has been offered to day by some people of the shoemaking caste, for the purpose of appeasing the wrath of the river, who they imagine is angry with them, and threatens to deluge the town. It was a long unmeaning piece of business, the man set out from his house, attended by a great concourse of people, accompanied by the usual wretched apology for a band of music. A black he-goat of about a year old headed the procession; then the music, next the priest, and offerings, consisting of sweetmeats, little ornaments, such as paltry rings, necklaces, &c. and a looking-glass for the goddess, some red powder, dif-

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ferent sorts of fruit, a remnant of red silk, and another of yellow, some rice, spices, combs, and several other trifling articles. The man threw himself in the dust every step from his house to the river, he every time lay flat on his face, muttered something, often knocked his head and arms; of course he proceeded but very slowly. When they arrived at the waterside, the Brahmun first arranged the articles, then kindled a small fire, into which he threw incense the whole time of the ceremony. He afterwards went through the tedious formulas of presenting the offerings, sanctifying the offerer and his family by touching their foreheads, pouring water into their hands, &c. Five lamps were then lit and waved before the river; the people took some grains of rice, and other trifles after they had been sanctified, and threw them into the water; they then lay down flat on their faces, and worshipped the river. The principal offerer was in such a state of perturbation that he was obliged to be supported, his knees trembled like Belshazzar's. The greatest part of the ornaments were placed on a plantain-tree stage, and let down into the water, but the sweetmeats were taken away, I suppose by the Brahmun. The things floated for some distance down the river before they were upset. Some red and yellow powder was then smeared on the head of the goat, and the man presented it to the goddess. When all was ready a man with a sword severed the head from the body at a stroke, and the blood was poured in the river, and afterwards both head and body were thrown in. The struggling body appeared for a few moments and then sunk, the people shouted their deafening 'hurry bol,' saying it was well done, and dispersed.

Night. All night the people were assembled on the river banks with torches, &c.; but the river began to decline the next day, the rain having ceased on the mountains. The alarm then subsided, and the people were satisfied that the goddess had been duly propitiated.

A pleasing event in the progress of the mission at Cuttack, during the present year, is the erection of a meeting-

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house for English worship. Mr. Lacey has furnished the following account of this event.

The first G. B. chapel in Orissa was commenced in May, 1826. Brother Sutton stood upon the stone, delivered an appropriate address, and prayed, as well as gave out suitable hymns; brother Lacey laid the first foundation stone. The ground on which it stands was once occupied by a heathen temple of Mahadave, one of the most filthy and disgusting of the Hindoo deities. The place has witnessed some of the most abominable and immoral transactions perpetrated before the image of the shameful lingua; but now, O how changed! Where once stood this polluted edifice now stands the house of the Holy God; where once was worshipped that shameful image, Jesus the living Lord is now adored; and where once sounded the din and discordant yell of idol worship, now sounds the joyful voice of prayer and praise to God and to the Lamb. And, what a pleasing intimation does this convey of the approaching and not very distant day, when these infernal dens of every abomination shall all be either destroyed, or like this, be in part or in whole converted into the houses of the Lord of hosts!

Our chapel is thirty-two feet long and eighteen wide, surrounded by a good veranda twelve feet wide, except on the north end, where there is a comfortable vestry. The veranda is supported by fourteen pillars. It is composed principally of sun dried brick; but the foundation and pillars are of stone and burnt brick, and the whole covered with a coat of chunam and whitewash. The roof is of thatch, as we could not raise means sufficient to build walls for a pucka roof; but thatch will render the building much cooler in the hot season. The situation is a very excellent one, about midway between the native town and cantonments; from the former, the Hindoo Britons attend; and from the latter, some few European sergeants, &c. It stands just upon the thoroughfare road, from cantonments, on a spot of ground which was given to us by one of our hearers. We have had it secured to the use of the G. B.

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Missionary Society in Cuttack; and the writings have been filed in the Judge's Court.

The ground upon a part of which the chapel stands is about a square rood; and will answer for a burying ground for the Mission. The expence of erection, &c. will be about one thousand rupees: near four hundred were raised at Cuttack; and brother Sutton raised the remaining six hundred, amongst Christian friends at Calcutta. The barrack-master of Cuttack, a very liberal minded gentleman, gave a donation of one hundred rupees; and the day before we opened the chapel he made us a present of five pairs of wall-shades and brackets complete, worth eighty rupees, for the purpose of lighting the chapel.

We opened the house on Lord's day, November 5th, 1826. In the morning, brother Sutton commenced by singing

> "Where shall we go to seek and find
> An habitation for our God?
> A dwelling for th' eternal mind,
> Amongst the sons of flesh and blood!"

After which he read over Solomon's prayer at the dedication of his temple, offered a suitable prayer, and sung again. I then made a feeble attempt to improve the occasion, from Matt. xxii. 4. "Come; for all things are now ready." After the sermon, brother Sutton administered the Lord's supper to the church; and we separated about one o'clock, having experienced no ordinary share of sacred feeling. The evening service was commenced by Mr. Lacey, at half-past six, by singing, reading and prayer, suitable to the occasion; brother Sutton delivered a sermon from, the Scripture "Will God in very deed, dwell with men on the earth?" &c., and concluded the solemnities with prayer for the divine blessing upon the house, the congregation, and the services of the day. Our congregation was composed chiefly of Hindoo Britons, our usual hearers; for the great ones despise "so vulgar a way:" however there were more than usual. But what made the day blessed was, the manifestation of divine love amongst us; for I believe I speak

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the experience of all, when I say, that it was a "day of refreshing from the presence of the Lord:" and we were more particularly led to contemplate the period when divine light shall have issued from this house and filled the whole of dark Orissa with its cheering rays.

Soon after the opening of Cuttack chapel, Mr. Sutton, accompanied by Mrs. S. and their hopeful Brahmun inquirer, Gunga Dhor, set out on a missionary excursion. In this journey they proceeded as far as Kontiloo, and made known the truth in a number of villages. The following extracts are made from his journal on this occasion.

"Tuesday, 14th. Arrived at Kontiloo. It appears to be a large and populous village. The approach to it is beautifully picturesque, and calculated to raise the soul to the most sublime admiration of the Creator. The principal temple is built upon a hill, which is ascended by a long flight of steps. It being akadoss, the eleventh day of the moon's increase, the inhabitants of the neighbouring villages are flocking to pay their respects to Mahadave, and the idol music is welcoming their approach and entertaining their stone deity. The first view brought powerfully to my mind the language of prophecy, "The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and many nations shall say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob,' &c. If the object of worship here had been the living God, this inspiring description would be realized; but, alas! it is not the God of Jacob, it is an abominable stone image, the work of men's hands, whose character is obscenity, and whose worship an abomination.

As soon as we had pitched our tent in a convenient situation, many people began to assemble around us, wondering at every thing they saw. Gunga Dhor was busy enough in talking and reading to them till I had fixed our temporary dwelling and eaten my dinner, when I had full employment till dark in talking and distributing books to the crowd. Among the numbers who attended (for we had no

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occasion to go into the town,) were two or three vile pundas from Pooree. I went up to them with a testament, and addressed them as politely as I could, yet they would not take my book at the time, though they wished for it afterwards; but I gave it to a better disposed solicitor. They were full of malice and hatred, and will doubtless do their best to poison the minds of the people. Oh! these wretched enemies of the truth! Satan has no better friends to his dark dominions than the pundas of Jugurnath. I am informed there are forty of these missionaries of idolatry in Kontiloo. The situation of Elijah seemed to revive in my case, 'Baal's prophets are four hundred and fifty men, but I, even I only remain a prophet of the Lord, and they seek my life to take it away.' But the same truth remains to comfort me with which Elisha comforted his servant, 'Fear not, for they that be with us are more than they that be with them.' Gunga Dhor has stood his ground well, and explained and read the books to day with great boldness and liberty. He is a promising character; and if the work of God is going forward in his soul, as I hope it is, he will be a great comfort to us. His natural disposition is a very obliging and mild one; and, heightened by Divine grace, he will shine bright in this dark, awfully dark hemisphere.

"15th. Wednesday. This has been a busy day indeed. I have been engaged, with very little intermission, from morning till night. I suppose I have not been ten minutes without a very considerable congregation, and need not have been that time, if I had greater strength of lungs. I was obliged to retire once or twice to recover myself and moisten my throat. The Oriya is a hard language to speak, and shouting to a large company for two or three hours together in it, is very hard labour. But though I get tired in the work, I am not tired of it. The importance and benignity of it seem to increase, as the truth, that I must soon cease to labour, is vigorously impressed on the mind.

When referring to his departure from this place he adds,—"I had a good company of people for the last time, and

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left them with much regret. Upon the whole, I think that this has been the best opportunity I have ever had in making known the gospel. I felt much more at home in the gospel, than I did at Berhampore, though I find that I have still enough to learn. During the eight days I have been here, I have had no occasion to leave the tent, or to go into the town once, in order to get people to talk to, and have only been away once, one morning before breakfast, to a neighbouring vlllage, in the whole time. We have had plenty of enemies to the truth, but have also had many interesting and apparently sincere inquirers after it, (that is as far as Hindoos can be sincere;) and whom, should I be spared to see another year in India, I hope to visit again. The seed has been sown, but whether it shall perish or flourish remains with him whose prerogative it is to give the increase."

As soon as Mr. S. returned, Mr. L. commenced a jour- to Sumbhulpoor in company with Mrs. L., designing to be out sowing the sacred seed for three months; but was obliged to return sooner than they intended in consequence of Mrs. Lacey being attacked with illness.

At the close of this year an interesting addition was made to the little church at Cuttack. On December 24, three persons were baptized. One of these was the wife of Abraham the native assistant. Mr. Sutton writes:

"Her experience seemed clear and satisfactory. Her mind has been convinced of her sinfulness for some time, and that the Lord Jesus Christ was the only Saviour. But within these last four months, from reading the third chap. of John, her convictions have been much deepened and she has fled in earnest to the blood of Christ. On being asked her reasons for wishing to be baptized, she said, that when a seapoy enlisted in the Company's service, he put on the badge belonging to their army; and she wished in the same way to enter into the service of the Lord Jesus Christ. She is by birth a daughter of Abraham, and does not speak English."

"Another is the mother of Sunder, a native of Arracan; she had become a Roman Catholic,—

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And, as Catholics are in general, she was ignorant of herself, and her God and Saviour. But after her son became acquainted with the way of life, he used to talk and read to her on the great subject of salvation and eternity. At length the old lady threw away her altar and images, and built upon the only foundation for a sinner's hope. About seven or eight months before her offering herself for Christian baptism she was visited with sickness. And while contemplating death as standing at the door, she felt that she had nothing wherein to appear before God. She said, that she went to Jesus with her sins, and found peace in believing. And now she is desirous to be baptized in his name, and to trust to him (according to her own figure,) as the branch pilot who is to guide her bark into the creek of salvation."

The third candidate baptized at that time was a steady youth, the brother of Sunder.

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CHAPTER XI.

In contemplating the progress of missionary exertions at Cuttack through another year, (1827,) we may particularly notice the regular preaching of the gospel to the natives; several excursions to attend various Hindoo festivals; some hopeful appearances among the enquirers from among the heathen; an interesting addition to the English church; an improvement in the schools, and an extensive distribution of the word of eternal truth. In reference to preaching to the natives, Mr. Lacey writes:

"The gospel (except when prevented by sickness or rain,) has been declared to the people seven times a week throughout the year.

"I have generally confined my public preaching to three places, i. e. two standings in Chowdry bazar, and one in Telinga bazar. These places are greatly thronged with town and country people, so that thousands from every quarter have heard salvation through the Saviour's name, while those of the town have heard it several times over, and so have been more perfectly instructed in the way of the Lord. The above plan has an advantage over others, in that it has frequently afforded an opportunity for inquirers to state their objections against the religion we recommend to them, and to have their scruples removed. In the above places the people have daily attended in pleasing numbers, perhaps I may say from thirty to eighty. Generally speaking, they have heard with attention, and not unfrequently with apparent conviction of the truth and necessity of what has been declared to them. It is not to be expected however that this should be the case always; sometimes I have been abused with the tongue of slander and blas-

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phemy, or pelted with dust or broken pots. At such times I have felt the need of possessing more of the spirit of Him, who, when he was reviled, reviled not again; who turned his back to the smiter and his cheeks to those who plucked off the hair. Our preaching has not been *exclusively* confined to these places; sometimes, and particularly on market days, large congregations have been collected and addressed at a place called Chowdery Choke, a very central and public bazar. I have also enjoyed some agreeable and successful opportunities of preaching the gospel, when visiting a school. On these occasions I have placed the children in their classes in front of the school, or on the road side, and by exercising them in some part of their lessons, numbers of people have been attracted to the spot, when they have been exhorted to trust in him who is the way and the truth and the life. There are other advantages which have resulted from this plan; the children, as well as those who came to witness the examination, have derived instruction from the preaching, not to mention also the advantage the teachers have obtained. Before a school, I have found the behaviour of the people to be uniformly more orderly than in a public bazar; the reason of this is, I think, that they have considered it rude to contradict us on what they have imagined our own ground.

"In the former part of the year, we became impressed with the importance and necessity of attending more to the improvement of school masters in Scriptural knowledge, not only in consideration of their own advantage, but for the good of the children under their care. The success of our schools in a great measure depends upon the masters, and little instruction could result from reading books, about the doctrines of which the masters were themselves ignorant. Under this impression I have felt it my duty to devote the afternoon of every Lord's day to their instruction, instead of visiting the bazar; and I trust I am justified in devoting this important season to them. They not only attend themselves, but generally bring with them some of their elder children, and frequently relations or acquaintan-

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ces, and make a comfortable congregation. Sometimes I address them on particular doctrines, and sometimes read and explain different parts of Scripture to them. We have found the advantages of this plan in many ways. The men have improved in divine knowledge, and have perceptibly improved their schools; and my Lord's day opportunity is talked of among the heathen for many miles round Cuttack, hence I conclude that the subjects discussed are also extensively known.

"Once a fortnight I devote one Thursday evening to about fifty poor people, blind, lame, leprous and otherwise diseased, who come from all parts to receive a pice each. These poor creatures have a very correct idea of the way of salvation revealed in the gospel, as many of them have attended us ever since we came to Cuttack. I sometimes make one of the principal persons among them repeat before the rest of his companions the Ten Commandments, and mention the remedy God has provided for the salvation of sinners from the guilt of the broken law. To these the Saviour's words apply with peculiar force. 'The poor have the gospel preached unto them.'

"These are our stated opportunities of preaching the gospel; but independent of these, we have frequent occasions to do so to inquirers who visit our bungalow for instruction in the way of the Lord; and often the better part of my day is spent in this delightful task. I hope I am, as I am sure I ought to be, better qualified with precision and effect to preach to the people than heretofore. This consideration, in connexion with the foregoing observations, will, I think, make it appear plain, that a good deal of divine knowledge has been imparted to these poor degraded idolatrous people. Many thousands have heard of the atonement made by Jesus Christ for the sins of the world, and have been exhorted to leave the worship of wood, and stone, and silver, and gold, and to worship and serve him alone. I have invariably made it a point in preaching, to lay down before the people the law of God, which they have violated, and to point them to the blood of Jesus as the

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only remedy. In declaring these serious and important truths, I have frequently enjoyed much liberty and power, and have observed the people to be much moved with the amazing instance of divine love manifested in the gospel of the Redeemer. I have ever considered that the cross of Christ is the instrument God will own and bless. And from observing its effect on the minds even of my heathen hearers, in comparison with any other doctrine, I am confirmed in this persuasion; and by the grace of God I hope and design to make this the subject of my ministry, while I shall have life and breath remain. Those who have been converted to the truth, may well be instructed further on the various and interesting truths of our holy religion; but it appears to me that every Evangelist should principally confine his ministry to 'Jesus Christ has died for the sins of the world and you may have salvation through faith in him.'"

As has been remarked, the missionaries frequently attended the Hindoo festivals, at which a large concourse of people were often assembled, and which consequently presented them with favourable opportunities of making known the gospel, to a wide extent.

We insert an account of three which were attended by Messrs. Lacey and Sutton in the early part of this year.

January 11th. I set off with brother Lacey this morning to attend a festival at Botaswer Bhagabot, which place we reached about four o'clock. As we travelled through the jungle, we met with none to whom we could preach by the way. After our tent, &c., was prepared, I went to examine some old temples near us, which form the *excuse* for the many annual festivals celebrated on the spot. I say cxcuse, for there was very little of a religious nature connected with them. The buildings must be extremely ancient; for, though built of next to imperishable materials, they are rapidly hastening to ruin. One, or perhaps more, had been undermined by the river, a branch of the Mahanuddy, and are tumbled into a mass of rubbish. As for the god whose habitation it once was, nothing could be learnt

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of his fate. When contemplating such scenes as this, the language of holy writ often impresses my mind—"*The idols he shall utterly abolish:*" and the ejaculation often ascends, "*Come Lord Jesus, come quickly.*" The temples which were standing possessed nothing of that richness of sculpture, &c., which adorns many that I have seen. Indeed, they seemed to have nothing remarkable attached to them, but their apparently unfathomable antiquity. In one was the ling, and in another an image of Bhagabotee: the smaller ones, I believe were empty. I could not learn the origin of the festival, but suppose it might be the anniversary of the setting up of Ma-Bhagabotee, as she was the principal object of worship.

January 12th. Before we had finished our morning worship, the people began to swarm in from all quarters; a rare motley group consisting of men, women, and children, byraggees (a class of Hindoo religious beggars,) fugueers, Mahometan mountebanks, pedlars, &c. &c. The ground was soon covered with toys, wares. sweetmeats, and pieces of cloth, spread in every direction by the different holy beggars to receive the contributions of the charitable. These contributions generally consisted of a handful of rice, or some other grain, with two or three cowries, all together worth perhaps the sixteenth part of a farthing: a few, and very few, gave more. As soon as the people arrived, it seemed the first business to bathe, that they might be purified for the occasion. They then repaired to the temple to get a sight of the idol, and the women to have their foreheads marked with red paint. They reminded me of sheep being huddled together in a market, to be be-raddled with tar, &c. This red spot or blotch between the eye-brows, is a universal ornament of the Oriya ladies; and, joined with the black powder with which they paint their eyelids, renders them, in a Hindoo's estimation, quite bewitching. We commenced our work between nine and ten; brother L. at one end of the tent, and myself at the other; and soon collected immense congregations. To them we published the everlasting gospel, and explained, and exhorted, and talked,

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and sung, till we could talk no longer, and were obliged to desist for a little relaxation. But the people so pressed upon us, some, prompted by curiosity to see what kind of beings we were, others to hear what we were saying, and others to get books, that, notwithstanding we had three or four men to keep them off, we could scarcely get room or breath to eat a little rice. We afterwards abandoned the tent, and standing on some pieces of timber, under a few trees, addressed the people as long as we could utter a word. My throat failed me much sooner than brother L's did him. I apprehend I injured it at Kontiloo; but whenever it was sufficiently restored to say any thing, I talked again till I was too hoarse to be understood. In this way we spent the day till seven o'clock at night. There was work enough for fifty missionaries; and the people heard with so much candour, and, considering their numbers, with such attention, that we considered it a famous day. During the day we distributed about 700 tracts, besides poems written on the palm leaf. As we were packing up, the principal man of the place came and begged that we would attend the next Jattra, fifteen days hence, and said many things in favour of this place; a proof that he was not dissatisfied with our conduct. We told him we thought of attending another on the same day, in a different direction. In the day, when walking out for a little relief, we saw a rude exhibition of the Hindoo drama. The speaking part was performed by a fine active lad, in a singing tone, accompanied by a variety of antics, and supported by a rude band of musicians, who roared out the burden of the song with the most unreasonable distortions of countenance; and, to add to the effect kept up a continual din with their barbarous music. We were invited to take a seat in the circle, but this we declined. There was very little in the performance captivating to a European taste. There was also a trial on the subject of the loss of caste, near our tent; but as we were not permitted to look on, I do no know how they decided on the poor fellow's case. The principal people of the village sat in a circle, and the cul-

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prit, I suppose, was placed in the centre, all sitting on the ground. It is, I should think, a formidable tribunal to appear before, for I overheard them interrogating the poor fellow very closely. I also noticed among the people a class of mountebanks, whose singular resemblance in habits and persons to our English gypsies, struck me very forcibly; and from what I have seen in India on the subject, and from what I remember of them in England, I have very little doubt that their relationship may be satisfactorily established. We took our leave of the place about eight o'clock, and reached home in safety about two o'clock in the morning.

January 16th. I called at the Telinga school, and afterwards had a good opportunity near it, being enabled to silence my opponent. At first setting out I got on quietly: the man that I commenced with, talked a deal about his former births. But as they say it is the soul which transmigrates, I wished to know in what form he appeared last, whether as a hog, or dog, or man, or what sort of creature he was. But he knew nothing about what he was before; and I therefore inferred that he never had been born before, or he would have known something about it. For, as 'tis the seat of intelligence which passes through different bodily forms, according to his own opinion, he ought consequently to retain a consciousness of his former condition: as a man recollects what he was, and what he learned in his childhood. The argument silenced him, though I fear it did not convince him; but he afterwards heard me declare the gospel very attentively. Towards the close, I quoted a poem, which says that rich and poor all go one way at death; that is, all must leave the world without taking any part of it with them; but they who find the true religion go to heaven. A man seemed to think I could give him no information, unless I could tell him first whether the soul went out of the eyes, or nose, ears, mouth, or from whence it went. And as I could not tell him this, nor give him the geography of heaven and hell, he would not believe in their existence. I reminded him that, whether

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he knew where the prison stood or not, if he broke the laws, the officers of justice would soon show it to him. The Hindoos are full of these trifling quibbles, and instead of fleeing when their house is on fire, they stay to talk about the qualities of the thatch and mud walls.

Friday. My dear partner has been very ill all the week; but is to day sufficiently recovered to allow of my accompanying brother Lacey to a festival at Teen Teer, viz. three streams; about twenty miles east of Cuttack. My bearers running faster than brother L's, I stopped a little while at a place called Purumnux, viz. supreme part of god: where there is a large annual festival, but of a very vile character. The temple is a stupendous building, and seems designed to last while time shall last: there are several very indecent representations upon it. I asked a blind Brahmun, who was sitting near it, what benefits were to be obtained by worshipping the idol;—deliverance from sin, wealth, children, &c., &c. And on putting the question, why he, who was blind, had not availed himself of these precious benefits; he said it was from want of faith. A Hindoo will suppose any thing, rather than admit the imbecility of his gods. It would be well if Christians would improve on this spirit.

About eleven o'clock, reached a village, where we dined, being about half way on our journey. It was market day, which gave us a favourable opportunity of making known the gospel, and giving away books: we each had an opportunity of speaking. One man refused taking a book, saying he had received one at Pooree. While we were eating our boiled rice and sugar, we wished that some of our good friends in England could just have a sight of us on some of these occasions; it might correct their ideas of the missionary life.

In the very small village where we dined, there are three temples, one of Doorga, one of Honooman, and one of Mahadave. Indeed the country is full of idols, go where you will: ah! when shall it be as full of Christian temples! I felt much discouraged in my setting out to day, at the

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long and extensive sway of idolatry, and of the strong wall of super tition and prejudice with which it is now defended, but was afterwards refreshed by thinking on the passage: "There shall be an handful of corn in the earth upon the top of the mountains," &c. We reached our place of destination about sun set, (you will recollect we have next to no twilight,) and as our tent was not arrived, we had only to kindle a fire of dry leaves, and set our palkees under the shade of an old wall for the night. We sat for some time listening to, and endeavouring to profit by, the curious observations of our bearers, who were sitting or lying round the fire. They have so peculiar a method of abridging and vulgarizing the language, that nothing but the most intimate acquaintance with their familiar scenes can introduce us to a knowledge of it. About nine o'clock, the country resounded with the din of poojah in every direction, and continued the greater part of the night. Brother L. and myself endeavoured to improve the hours of darkness, by singing some of the songs of Zion. Perhaps these wildernesses never re-echoed before with the praises of redeeming love; 'tis an affecting thought.

Teen Teer, Saturday, January 20. The people did not collect so early as at the last festival we attended, but the general aspect of the assembly was very much like that.—Bathing, a sight of the idol, and pleasure, were the employments of the day. The temple is a very old one, built of brick, but rapidly hastening to ruin. The idol was the ling, and on the sides of the temple is an image of Gunesha, another of Parbottee, and another of Cartiekeeswera. I think the standard sum for a sight of the idol, was seven undas of cowries. The rich, I suppose, would give more, but this small sum for each individual, from so great a multitude, would make no contemptible aggregate.

We began preaching about ten o'clock, and continued it with intervals of rest till five o'clock. The people were more numerous than at Bhagabot, but in a general way not so intelligent, or rather, perhaps they did not manifest the same disposition to understand. We had all day as many

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to hear as our voices could reach, and if we could have talked ten times as loud, we should have had no deficiency of hearers. It is of great importance that a missionary's voice should be good, and his articulation distinct; if he have not this latter quality it will be a thorn in his flesh, which will often pierce him to the quick. Perhaps St. Paul understood this; at least I can say feelingly that I do. We sometimes preached from our tent door, and sometimes went out under a tree and addressed the people, and distributed our books. With the exception of now and then a proud, self-important Brahmun, they are ready to tear us in pieces in order to get them; it was a very arduous task to distribute our books properly; and in order to ascertain who could and who could not read, we were obliged to resort to various schemes. It would be tedious indeed to give an account of all we say on these occasions; and to tell you in brief once, is to tell you perhaps always. My first endeavour, after introducing myself, is to show them that they are sinners, and in what respects they are so; that as this is the case, they need both pardon and sanctification. I show them next, that Hindooism does not furnish this necessary remedy, and thence point out the suitableness, and value of the gospel, as the only true remedy for sinful man. We are often diverted in our course by a variety of objections, queries, and interrogations; sometimes we reply, but, if we can, we postpone an answer likely to lead astray; the inquirer generally forgets his question in a few moments, and is ready to propose fifty others. Their versatility is one of the most discouraging features in their character, and their unsusceptibility of feeling is perhaps the next. I think that poetry and striking figures, and quotations from their own shasters, have the greatest hold upon their minds. And let a man's abilities be what they may, I apprehend that a Hindoo congregation would be the best school in the world to teach him practically that a Paul may plant and Apollos water, but God must give the increase, or there never will be any. Being pretty much fatigued with the labours and the noise of the day, (for we

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laboured all day in the midst of a deafning noise of drums and tamborines,) we left about six o'clock to proceed homewards, and reached our half-way house by ten o'clock. Here we had dinner, tea, and supper all together; for we got no time to eat after breakfast till now. Having finished our meal we spent an hour or two very pleasantly with the sidars, chokedars, &c. (stewards and watchmen) of the salt warehouses, where we slept. They asked some pertinent questions about the gospel, which made way for some useful conversation. Here we stood our palkees in the verandah, and slept comfortably till morning dawned, when we again assembled our bearers, and made the best of our way home. Passing through a small village I stopped for a moment near a school, where some boys were singing a poem, the burthen of which was their religious duties.—My ear caught one line, which may help you to form some idea of the ground work of their system. It ran thus, "Jaha paoo ta, goorookoo dea," viz. whatever you find, that give to the gooroo. I can assure you this lesson is by no means forgotten to be inculcated and practically enforced. My dear partner was able to attend once more in the house of God, after her long affliction and consequent absence.

On Friday afternoon brother Lacey and myself again set off to attend a festival at Bobaneswer, or the land of God. And after walking part of the way, and having a sufficient quantity of trouble with our bearers, we arrived about ten o'clock. Going through a thick jungle about a koss from the place, we came within a few yards of a tiger. I was half asleep at the moment, but the tremendous shout of the bearers aroused me, and I heard him at a very little distance, making his way through the bushwood. Having our torch-bearers, I apprehend there was little danger. If we had not had these men with their torches it would probably have been fatal to some of our party. On our arrival we were greatly refreshed to meet our beloved brother and sister Bampton. They were in bed and asleep, but arose at our approach, and gave us a hearty welcome. We had not seen sister B. for more than seven months, and but just

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had a sight of Mr. B. during the time. We found enough to talk about till past five o'clock, as we knew it was our only time; and should not have parted then, had not our intended work for the day demanded preparatory refreshment. However, I believe the Bamptons had no rest; for they had to pack up their baggage, (no trifling job here with such people as Hindoos,) they then got their breakfast, and sister B. was off at day break with the baggage, tent, &c., to about eight miles distance. I wish our good friends in England could see one of these movements. Mrs. B. I believe, has the honour of being the first English woman who ever braved an eight miles ride through a Hindostanee jungle by herself, and on horse back; and our worthy countrymen in India, I suppose, would think her mad.—She is not the first however, of Christ's flock, who has been called so. I trust we felt, and do feel grateful for the grace given to our dear fellow labourers. May they long be spared to labour for poor benighted Orissa. Brother B. remained to attend the festival. While he tried to get a little sleep, brother L. and myself wandered about a little to wonder at this wonderful place. O who can describe it! temples upon temples, multitudes! multitudes! multitudes! and yet multitudes without end! to count them is impossible: they crowd upon the view in every direction. The number of churches which may be seen from any of the London bridges, will give but a faint idea of the scene.—The Hindoos say they are 1,852 years old; and at that distant period, it rained gold upon the place, which induced the people to build temples in return for the favour. One would think there must have been some extraordinary influx of wealth, or the expense of building them could never have been discharged. Many of the temples, though extremely ancient, and hastening to destruction, still bear evident marks of former grandeur. They are highly ornamented with figures of various descriptions from the base to the pinnacle. Very many are now completely buried in the jungle and entirely unapproachable; others are fast falling to ruins from the trees growing out of the

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walls, and forcing a passage, where perhaps, the tool of the mason could never find admittance: others are taken greater care of, and are consequently in a much better state of preservation. We examined many, they were principally dedicated to Mahadave, and contained the abominable ling and yoni. Three or four, however, we discovered which contained most frightful representations of the bloody Kalee: these were admirably situated for deeds of darkness, and of blood. Whether such things are perpetrated here I cannot say; but I can conceive of few places better adapted for such purposes. The temples were evidently frequented, for there were the remains of large logs, which had been used, half burnt, for the purpose of sacrifice. The principal temple, which is a very large one, nearly as large as Jugurnath's, (indeed, some call this the sheath, and Jugurnath's the sword, meaning that Jugurnath's will go within this,) contains the raj ling, or king of the representations, which bear that name. It was to get a sight of this ling raj, that the people flocked from all quarters to day. While we were getting our breakfast Mr. Sunder arrived, so that we mustered *four* to attack this king, of millions of princes, and of a still greater number of subjects. For there are more temples dedicated to this vile object, and there are more who worship it, than any other image in India. See Ward's remarks upon it. The natives vary so much in their accounts of the ling raj, that it is difficult to ascertain the real size of it; but I apprehend that it cannot be less than three feet high. As it respects the general scenery of the place, could you forget the idolatry connected with it, there are few places so calculated to excite contemplative feelings and solemn thoughts as the melancholy grandeur of Bobaneswer. In the Christian's heart it produces feelings of so deep a kind that his inner man seems to die within him, while sighing over the dark extended reign of idolatry.

As soon as the people assembled we dispersed, and each taking his station beneath some convenient tree, we proclaimed the good news of the Kingdom. I have seldom

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felt more pleasure than I did this day in talking to the people; they appeared in a general way much more intelligent than common, and often manifested a disposition to understand what we said. I suppose that each of us occasionally shifted his standing; and once, for a relief, I found out brother B. I heard him for a little time, and helped him distribute his books. The people as usual, were excessively eager to get them, which makes it very difficult to try who can read and who cannot, before we give them a book. 'Tis very evident that a knowledge of the great outlines of our commission is very extensive, which must of course prepare the mind for a better understanding of what we have to say. We retired to our tent about four o'clock in the afternoon, when we took some slight refreshment, and brother B. left to follow Mrs. B. to their next field of labour. We commenced our work again, but as no mussalchees could be obtained, and the next day was Sabbath day, we were obliged to leave sooner than we intended, in order to get through the jungle by day light. We reached our first stage by eight o'clock, where we got some jol-pon, a kind of fried rice and sugar; and afterwards something fried like parched wheat: we slept in our palanquins standing in the road; and starting early in the morning, reached home about eight o'clock.

The last chapter contains some information respecting various inquirers who were the disciples of an old gooroo. Of these inquirers one of the most interesting was Gunga Dhor the intelligent Brahmun formerly mentioned. The hopes of the brethren were alternately raised and depressed respecting him: his attachment to the gospel seemed sincere; but formidable obstacles lay in the way of his professing Christianity; to be the first that should break the chain of caste in the vicinity of Jugurnath, needed much resolution and Christian fortitude. While his mind was exercised on the important subject of renouncing the superstitions of his fathers, his friends, and his country, various interesting circumstances contributed to encourage the missionaries. On an occasion when Mr. Sutton was

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out on a missionary journey, he accidently met with Gunga; he states,—

"I was surprised by hearing a voice, at a distance, singing a hymn, that I had translated from Bengalee into the Oriya; it runs thus, 'O mind, be steadfast! be steadfast! be steadfast! be not unsteady. The sea of love is come! by the name of this Jesus thou wilt be saved! O my soul, besides this Saviour there is none!' &c. I of course, wondered who it could be, and supposed some one who had heard something of Christianity in Bengal, was passing by; on going out I found that it was Gunga Dhor, to whom I had given the hymn. It afterwards appeared that this was his native village; he went into the tent, and I had some conversation with him. Poor fellow, his mind is in a very agitated state, and few words could be more suited to his circumstances than those he was singing. He has evidently some strong regard for us, and I hope for the gospel, but the difficulties in the way confound him. I have thought it impossible for a man to be so near the kingdom of heaven, as he has been, without entering in. Gunga says that, many who receive our books come to him to have them explained."

On another occasion Mr. Lacey, when on a similar journey, met with him in a way not less gratifying,—

"While I was distributing and explaining books to the multitude around, Gunga Dhor unexpectedly arrived with two of his religious brethren. He brought with him the new testament in Oriya and some books of his own. I requested him to speak to the people assembled, which he did in a way that both pleased me, and gave me exceeding grief. His warmth of address and the wretchedness of his views on gospel truths, pleased and astonished me beyond measure, and astonished the people also. But O, how I longed after him! If I ever understood the Apostle's meaning, when he said he longed after his converts in the bowels of Jesus Christ, it was this morning, when Gunga Dhor preached the law to the people, and exposed their condemnation; he exhibited Jesus Christ as the only remedy. The whole op-

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portunity took up about four hours. After the people were dispersed, we went into my tent together, where Gunga Dhor excused his want of decision in his professing Christ, and promised to be more decided soon. I warned him against delay, and he presently became affected and said no more. How great indeed are his obstacles to a profession of Christ! From the manner in which he spoke this morning, I cannot but hope that he may be a vessel of mercy, and get to heaven. Our exertions have excited much wonder among the people, and they say some great change as to religion, is on the eve of taking place.

At another time he paid a visit to Mr. Lacey, which encouraged his hopes:—

Gunga Dhor called to see me to day, and we spent the afternoon in reading and conversation. He knows all our tracts and books in Oriya, by heart, or nearly so. My hopes still cling to him, as I believe he will die a Christian. He offered to lose caste by eating with me to day, but I dare not allow him. He said his companions are suffering some persecution through reading the Bible; and they are in part fallen from their places in society. I encouraged him seriously to deliberate before he lost his caste, and to lose it by a public profession of Christ.

At length Gunga appears to have been enabled to count all things loss that he may win Christ; and the account given of him by Mr. Lacey must gratify and delight:—

He has proceeded from one degree of knowledge to another, and from strength to strength, till he has attained a considerable degree of information, and devotedness to God. He has come to his present experience through much difficulty and persecution from the world, and particularly from his brahminical relations; so that sometimes we were afraid and discouraged concerning him. The truth however appears to have had a deep hold on his judgment and his heart, and he has persevered through all. He has lately become quite decided. He sees, and I have the best reason to hope, from all I know of him, that he feels himself a sinner; while the blood of Jesus offered to

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God as the atonement for his sin is all his hope and all his trust. In this he rejoices himself, and this he declares to others. I am quite satisfied, as I believe we all are, as to his sincerity, and the reality of the change he professes. Last Lord's day he witnessed our celebration of the Lord's supper, which was explained to him. He seemed much effected with its institution and design; and when it was over, said, with great simplicity and tears: 'O, Sir, when may I be baptized and unite with God's church in the Lord's supper?' At other times he has said, 'When, Sir, shall you have sufficient evidence of my sincerity that I may profess Christ by baptism?' His memory is retentive and well stored with what he has read from the divine word, and from other books. He frequently repeats long passages from the Pentateuch, the Prophets, and from the new testament, and may already be said to be mighty in the Scriptures. I hope there is reason to conclude from his long standing as an inquirer, and his information on the subject of Christianity, as well as from his perseverance through obstacles and persecutions, that he is a convert from the conviction of his judgment; and that he has been begotten through the word by the Spirit. Gunga Dhor is not only a convert to Christianity, but a powerful preacher of its glorious doctrines. His abilities are good, both as it regards internal and external qualifications. Often I witnessed his convincing and persuasive addresses with tears of pleasure. His exposures of the idolatry of his country are exceedingly severe and satirical, and sometimes almost unmerciful. But he has also a peculiarly forcible manner in directing sinners to a dying Saviour as their only hope. I think no person understanding his native language could witness his prayers without the strongest emotions of gratitude and love."

At the time this account was given, Mr. Lacey was on a journey accompanied by Gunga; and remarks; "he preaches every evening on the way, and at some places in the day time also; he receives instruction upon divine subjects twice a day."

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Other circumstances of an interesting nature are connected with this station. Four individuals of the ordnance department went to reside at Cuttack; and of the four, three appear to have felt the influence of divine truth. Two of them, a Mr. and Mrs. Beddy, have confessed Christ in the ordinance of baptism. The third appeared truly converted, and was expected to be baptized. Mr. Lacey's account of these converts is as follows:—

"When Mr. B. came to attend on the preaching of the gospel, all he heard appeared new and surprising. He began to inquire the truth, and found he had hitherto been walking in the darkness of human speculations, a stranger to himself and to God. The first impressions the preaching of the gospel produced were, that he was a helpless condemned sinner. His soul gradually reposed on the death of Christ for the pardon of his sins. His outward conduct became surprisingly altered, particularly as it regarded the practice of swearing, and the observation of the Sabbath; and he soon became a partaker of that peace of mind which flows from faith in Jesus. Our friend, after mature search and deliberation, proposed himself a candidate for baptism and fellowship. Mrs. Beddy also became decidedly serious. The example of her husband, with the blessing of God on the preached word, private reading, conversation, and prayer, induced her to attend to the one thing needful. Mrs. B. was educated a Roman Catholic; and when she married, her husband being a Protestant, her father in the most awful manner denounced eternal damnation on her soul and body, if she ever changed her religion and became a Protestant. When the grace of God enlightened her mind, she saw no reason to dread these denunciations; and, with her husband, put on Christ by being baptized in his name in a most public manner. The ordinance was administered on Lord's day, the 2d of September.

In the conversion of these two there is something peculiar. In the case of Mr. B. we see the indirect good of missions to the heathen. He came to this corner of the

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earth where all is darkness and wickedness, and found that blessing which he found not in a land of Bibles and gospel ministry. Professing Christians, wandering in different parts of the earth, like sheep without a shepherd, have been found by the heralds of salvation to the heathen, and brought home to the Shepherd and Bishop of their souls. Hence there is a source of encouragement to the friends at home.

Another highly gratifying circumstance is, that some of the members of the little church formed at Cuttack, appear to possess qualifications which may render them useful in the ministry of the word. This is peculiarly the case with the two brethren of the name of Sundar.

Auxiliary to the preaching of the gospel, is the distribution of religious books and tracts. On this subject Mr. Lacey remarks;—

"The distribution of the Scriptures and religious tracts, has been very extensively effected, both in Cuttack and in the country round. The opportunities for disposing of these have been after preaching. On these occasions from five to twenty have been given to such as have been able to read them. We have had some thousand copies of an excellent tract called 'The Jewel Mine of Salvation,' written out on the tall leaf and distributed. This method has the advantage of being easily understood; for the natives are not used to a printed character. Of these poems we have great hopes. A good number of Scriptures and tracts have been sent to Sumbhalpore, a district up the Mahanuddy, and have been distributed there. The old gooroo and his inquiring disciples have distributed many tracts in the villages around them. And besides these, several melas (fairs,) have been visited, and the people supplied plentifully. We consider this part of missionary labour next in importance to the preaching of the gospel. And we are justified in this conclusion, both from the effect of distributing tracts by other missionaries, and from what we have ourselves seen. I have often been surprised at hearing a passage of Scripture, or a sentence from a tract, quoted by persons whom I

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had supposed knew nothing about the Christian system, and in circumstances which justified this opinion. Upon inquiry I have generally found this knowledge to have been derived from a gospel or tract in their own possession or in their village. Instances have been known of persons having adopted the Scriptures, or other books which we have given them, as school books; and also of persons who have, from reading our books, learned the name and work of the Saviour. All these, but particularly the last, sufficiently declare the importance of distributing tracts. No sun burns these silent messengers of peace; and no prejudice is in array against them. Through the instrumentality of these, natives in the most sacred or secret places, places to which we could never have access, can hear of what Jesus has done for sinful man. Impressed with the importance of this part of our labour, we have largely distributed these little preachers of 'good news,' and they lie as a seed in the earth which shall in due time bring forth its increase."

Of the beneficial effects of these little messengers of salvation, Mr. Lacey records several instances,—

"Sumbhulpore lies about 300 miles west of Cuttack; and stands in a part very little cultivated, and little known by Europeans. The road to it lies through a dense jungle, which renders the place almost inaccessible. The inhabitants however, being removed from the abominable idol at Pooree, are much less superstitious and violent than the people in these parts; which last year induced me to attempt to visit them by water. After seven days' journey, we were attacked with fever and obliged to return. Under these circumstances, *to send tracts* was the only means left us of communicating the precious knowledge of Christ to the people. I soon found a trading company returning to Sumbhulpore, and to one of the merchants, a respectable Brahmun, I committed a good number of tracts, and he promised to distribute them. I afterwards met a professed Christian, and gave him a number more, and he made the same promise. We pursued our homeward journey somewhat relieved, hoping and praying for the divine blessing

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on the books. The following incident will show that our hopes were not groundless."

About a month ago, as I was preaching in the open Bazar to the Oriyas, and speaking particularly of Jesus Christ, three strangers exclaimed, with apparent pleasure, 'O that is the name! 'that is the name! and this is also the person who sent us the books.' It was a circumstance so rare, that such unusual joy should be manifested by these people at the name of Jesus Christ, I immediately questioned them where and how they had heard of him? Their reply was, that they had heard about Jesus Christ from *some books* that had been sent to Sumbhulpore; and they asked if I would be so kind as to give them books for themselves? I of course complied with their request, and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent? they answered that *they were read*, and that their contents had become a subject of interest among their countrymen; but that *they wished for more full and complete instruction from us.* The truth of the above account seems clear from the men being familiar with the name of Christ."

The native schools flourished more than common during this year. There was also some improvement made in the English school.

We now insert extracts from the journal of Mr. Lacey, which contain a variety of intelligence.

January 5th. After family worship this morning, I left home for the country. Arrived at Chosapora at 10 o'clock. At half past two (the day being cloudy,) I departed from Chosapora, and came to Chitereswa by half past three, and fixed my tent under the village mangoe near the temple. I was presently surrounded by a good congregation, some were respectable men, and all tolerable hearers.—I remained in conversation with them regarding the atonement of Christ till six o'clock, and many wondered at his marvellous love in dying for rebellious sinners. If I could feel more affected myself, the love of Christ would make a very

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powerful impression. Sometimes I am favoured with more than ordinary tenderness while relating the wonders of dying love; and I always find that the feelings of my hearers correspond, and that they are disarmed of their enmity and opposition immediately.

6th. I started for Chadeapatna, a pleasantly situated village in the midst of a beautiful rural plain. I felt much delighted at the first view of it. The village children were playing on the grass, and the herdsmen were tending their flocks of cows, sheep, and goats, on every side. One thing more, that is to be inhabited by Christians, would make it just such a situation as I would choose to reside in. But the first thing that checked my enjoyment while approaching the place was, a mud house containing a stone idol. What are all the external advantages and beauties of situation, while the inhabitants are idolaters, exposed to the wrath and curse of God! I arrived by half past nine, and spoke to the people, who attended in crowds, till half-past eleven, and then dismissed them to bathe and eat. From constant practice I find it much more easy to express myself regarding the love and sacrifice of Christ in different and more familiar ways than I have been wont to do. The people have generally heard well, and some pleased me much by their judicious inquiries.

From Cadeapatna I proceeded to Pikenapora and got in about four o'clock. Till half-past five I conversed and disputed with the inhabitants, but the attendance was not so good as at the last places. In this village is a very indecent form of Rada-Krishnoo; which is the village debta. I walked towards the place where this disgusting image receives divine adoration, but was told by a filthy byragee sitting by, that the ground was holy, and I must pull off my shoes or not approach. I felt exceedingly indignant, but prudence said, stand still, and so I did. This byragee was as nearly naked as possible, all over ashes and dirt; in other respects strong, healthy, and well made. These idle men are great adulterers, and, like their masters, have unlawful intercourse with the wives of the cow-keepers (gowrees,) and are guilty of the most abominable practices.

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But this does not impeach their holiness, for I have often heard them say, when reproved for such conduct, that "Maha-proboo did so, and why should not we?" As this man sat under a tulsee mound, I charged him closely with these things, nor did he attempt to justify himself by maintaining his innocence. When I mentioned that such crimes would bring him to hell, notwithstanding his profession, he became sadly angry, and retaliated by saying that I killed and eat cows, &c. He became, however, much ashamed before the people, whom I warned of such idle impostors, and exhorted them to use their money for their own and their family's comfort. Afterwards I sat down among the people who had collected; and among other things read, and endeavoured to show the justness of the prohibitions of idolatry. As soon as I had prepared my rice I received a note from Cuttack, informing me of the illness of Mrs. Lacey, and I immediately set out for home.

9th. I visited Telinga bridge this evening, and obtained a large number of hearers.

10th. One Brahmun, exasperated at the attendance, called out, "Great is Jugurnath!" An old opponent stepped forward and said, "Sir, there is the king who lives in England, who is above all, and under him is the company; next, the governor general; next, the commissioners: and next, the judge. We have nothing to do with the king, or the governor general; but all our business lies with the judge. So there is, as you say, one God; and there are also debtas, as Ram, Krishnoo, and Jugurnath. No man can see God, and indeed we have nothing to do with him. Our business is with Jugurnath, who is by God appointed, as is the judge, and we must worship him. O what say you to this?" Before I could answer this speech the streets rang with the shouts and acclamations of the bystanders; and the triumphant speaker retired in the midst of his windy honours, wisely concluding that it would not serve his cause to hear answers. Most of the people, however, staid to hear what could be said in reply, and many of them I think went away impressed with the truth.

11th. With brother Sutton I attended a jhattree at

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Moonkoondie of Bhoteswa Bhagabottee, a distance of fourteen miles.

The general appearance of the jhattree was that of the holiday part of a fair in England. The people, on coming, immediately wash in the adjoining river, accompanied with their tuntramuntras, incantations, &c. and then proceed to the temple to obtain a dursana, sight of the idol. On the way they purchase a flower or some trifle to present to the idol. This, with their offering, which is regulated by the ability of the giver, and may be from two pice to one rupee, but mostly I think about two or three pice, is presented to the Brahmuns, who make a good harvest of gain. As soon as the gift is presented, the giver looks for a blessing from the idol according to the exigency of his circumstances. If he or she have no son, the giver will say to the Brahmun, "Let Maha proboo give me a son;" or if old, and his son or daughter have no children, he will say, "Let Maha proboo give my son or daughter issue." After this the Brahmun spreads his hands towards the stone, at the same time presenting the flower or other trifle, and says, "Maha proboo do for such a person so and so;" and then the business is over, unless the person wishes to purchase some of the maha prusad, which some of the most respectable do. The Brahmuns contrive to have plenty of this article to dispose of at a high rate, which is another source of emolument for them. The rest of the day is spent in following a band of music, attending plays, or wandering about to view the stalls of sweatmeats, or other diversions, with their companions. At evening they mostly retire towards home, congratulating themselves upon the supposed effects of *such* water, *such* stone, or *such* food. Some, however, always stay to witness the ceremonies of the maha deep, and the bhada, which is the carrying of the idol, or his representative round the temple in a palanquin. The former ceremony is performed by placing a quantity of ghee and oil in a vessel on the pinnacle of the temple, which at twelve o'clock is set on fire by one of the Brahmuns. The Brahmun having proceeded to the top of the

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temple, lights the ghee, &c., whirls it round in the air, and repeats aloud the raja's name, while all the people below, accompany him with music and shouts of 'hurree bol! hurree bol!'

24th. Two painful events have just transpired in our neighbourhood, the genuine fruits of sin; for sin when finished bringeth forth death. The——, weary of life without the support of experimental religion, shot himself in the mouth with his pistol, and died. I heard the church burial service read over him last Lord's day, but was much shocked therewith. As a man, his character was very respectable, possessing much kindness and generosity. As a magistrate, he was almost unequalled in the love of the people. The other event was the murder of a boy by some wretches, for about twelve rupees worth of silver and gold ornaments which he wore on his wrists and ears.

"A human sacrifice has also lately been offered near Cuttack. A few particulars respecting it will not be unacceptable. *Human sacrifices are more frequent than is generally apprehended.* Every possible precaution is taken to keep them secret, so that few are heard of. In the present instance the sacrifice was a young child, a boy. His parents are of the soodra caste. He was either bought or stolen from them by the sacrificer. It seems probable that the person who offered the sacrifice had made a vow to the (Dabee) goddess to offer a beautiful child in case of some favour granted. Hence, the boy chosen was of very respectable parents, about five years of age, and very handsome. How the ceremony was performed I do not know; but most likely by cutting off the head, as bodies and heads of human sacrifices have been found. And the goddess Kalee, of the Hindoos, is represented as being pleased with the flow of blood. I have witnessed the sacrifices of goats and buffaloes to Kalee, in Bengal, and this was the manner of sacrificing them. It is therefore most probable that the blood and head of the child, were carried immediately before the image and offered to her. The Brahmun, to conceal the murder, after offering the sacrifice, took the

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body of the victim, cut it into small pieces, and boiled it in a handy, a large earthen pot, in which it seems he intended to bury it. This was a most secure method, as the boiling disfigured the flesh, and no one here could suspect flesh being in a handy. It seems he was detected in boiling it. The perpetrator and the idol were brought before the magistrate of Cuttack, and a minute investigation ensued. The evidence appeared clear against the Brahmun. We, however, condemn no one without oaths; and, the murderer being a Brahmun, not one of the witnesses would swear against him, as it would have taken his life. In this manner the murderer was quitted of all charges, though it appeared evident he was guilty of the crime."

14th. Yesterday brother B's fever was high, and his appearance alarming. Some part of the day he talked wildly, being delirious. O that he may be restored! We could have no religious opportunities, nor was I able to see the town. This afternoon I had a long dispute in the street with large numbers of Hindoos, and talked till I became exhausted. They accompanied me through the street with shouts of "Jugurnath for ever." While we are silent the devil is still enough; but no sooner is the gospel preached than he immediately bestirs himself. It is some consolation that he thinks he has reason to stir! I have only enjoyed one peaceable opportunity among the Pooree people this year, and I dare say that will be the last. I distributed some written poems and could have distributed many more. Brother B. is better to day.

31st. I have been prevented from labouring in the town so much as I have desired by the awful state of the weather. The heat in the day time is such as has not been experienced for many years. The whole face of creation is almost burning hot. The thermometer is at 100 in a cool shady room, and 110 palanquin travelling. This heat leaves but little strength for active exertions. A storm succeeds the heat of the day, but it is only wind and dust, thunder and lightning. No refreshing rains accompany. The thunder and lightning are most awful. We were

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afraid our house was struck; indeed the lightning was down among us: the stoutest heart trembled.

Last Lord's day was an encouraging day as it regards English and Oriya services. In the evening I lifted up my voice against the shamefully prevalent practice of violating the Lord's day, from "remember the Sabbath day to keep it holy;" and some have determined to reform: may they have grace to resist the depravity of the country and the age.

22nd. I preached in the chowdry to day in two places. A disputing Corana spoiled my first opportunity. I afterwards discovered that he had some knowledge of the gospel. He went away saying, "Christ, Christ, aow ke, aow ke," we are to have nothing but Christ now. My last standing was the best, though not a good one. Some said, "Blessed be thy life, and blessed be thy father and mother." Others said, "Why hear ye him?" "Why hear your gods and gooroos despised?"

July 2nd. I attended the missionary prayer-meeting in the evening, and spoke on the divinity of missions. Coming away, Mr. B. of the ordinance department, asked leave to walk home with me. After some conversation he requested baptism. This was done in a manner truly pleasing, with much diffidence, and submission to our judgment. His attendance on every opportunity of a religious nature has been most exemplary; and a great change is evident in his conversation. He has a pious mother living, a member of a Methodist society; and she says, "My dear Henry, if you ever find any of those good men, the *missionaries*, I hope you will hear them." Our friend has acted a prominent part on the theatre of Dum-dum and Calcutta, with much applause. His language now is, "What fruit had I in that of which I am now ashamed," &c.

August 20th. Going down to the bazar this evening I entered into conversation with a Bengalee, an officer in the commissioner's office. He said God was best pleased with a great number of religions, as Hindooism, Mahometanism, and Christianity, just as I was pleased when my gardener

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presented me with various coloured flowers, as roses, pinks, &c. &c. It was replied, that if I ordered my gardener to cultivate and present the sweetest roses, and he, instead of obeying my orders, cultivated and offered various stinking weeds, I should certainly be angry and punish him: here we separated.

September 19th. There being a market in Choudychoke, I preached there to day. A great number of people soon collected round me, and among the rest the native judge of the Court of Common Pleas. He stood till he had made himself acquainted with the subject of discourse, and then made some inquiries, as, "What is this man? Can spirit move without matter? What was the nature of Jesus? and what are the evidences of this truth? Why do you give yourself all this trouble and labour about this people?" Thus do these people leave the plain truth and puzzle themselves with vain and foolish speculations beyond human comprehension. I satisfied him as to the nature and evidence of Christ. But he wanted to prove man God, and God the spirit of the universe. He laboured hard to clear man of all charge of guilt on the first of these questions, but made himself appear foolish. "How can you consistently punish these people with your stripes if they are irresistibly instigated to guilt by your own indwelling influence?" He promised to come and see me and talk more on the subject.

September 21st. I got out between four and five this afternoon, and was engaged in preaching and disputing till seven. Some said, "Kill no more cows, and hear the causes of the poor, and then teach us divinity." Another cried out, "Sahib, raise a dead man and then we will believe." And the next, a brow-beating fellow, said, "O you Sahib, you speak the language of old women, talk Sanscrit and I can bear you." The Jews seek a sign, and the Greeks ask wisdom. But I endeavoured to disregard their slander, and preach Christ crucified, which many heard with attention. I read some passages on the universality of sin, and its condemnation; and then others offering salvation through

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faith in Christ Jesus. Several of my hearers were countrymen and heard well. In the afternoon of this day some strangers called on me to hear of this new way. They heard for a time with seeming astonishment and pleasure; but when I pressed Christ alone upon their attention, they arose and departed, saying, "Sir, we can give you no answer to these things; but such is our situation that we dare not hear more on this subject." I have often known natives to retire when they begin to feel the power of conviction on their minds. It was so in the present case.

October 1st. I have had two visits from Gunga Dhor lately. On his first he brought two companions with him, and united with us at family worship, which was very acceptable. First we sung a hymn in Oriya, in which exercise they united with us as well as they could; then I read a chapter, and concluded with prayer. While praying they fell with their faces on the earth, and repeated some words after me. He requested me to allow him to eat some biscuit with me, which Mrs. L. gave me; but I declined, until he is, as far as I can judge, fit for church fellowship. He determined to lose caste with me, and took up some crumbs which fell, and ate them; however I shall not make it known.

My hopes revive concerning him, and at all events I believe the truth has so far enlightened him, that he will no more become an idolater. *It was a novel sight to see a respectable Brahmun eating the crumbs of an European.*

October 14th. While I was preaching in the Telinga bazar this evening, a very noted devotee came up towards me. The people immediately left me alone, and worshipped at his feet; and he with evident complacency received their adorations. I lifted up my voice on the Lord's side, and turned away from the scene. After the worshippers had arisen from the dust, the old gentleman came up close to me, and a truly grotesque figure he was. His countenance is venerable; he has a long beard; but what is most peculiar is, that he is bound about the middle with some hundreds of cloths one upon the other, now cemented to-

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gether with grease and dirt, to the extent of fifteen feet in circumference. Many of these have doubtless been on his body for many years, as he sleeps sitting and never undresses. He has much muscular strength. And the people asked me, if I could sustain such a burden? I said I did not wish to try. His hands lay upon this mass as on a table, and he here counted his beads. He saluted me by saying, "Sir, I am your vassal."

To weaken as much as possible the regard the people felt towards this object, I fixed my eyes on him, and as soon as silence was obtained, repeated to him the following couplet,

> "Not in your beads, being out of your mind,
> Counting, counting, what shall you find."

The people burst into a loud laugh, and the old man looking gravely, turned and went his way.

October 21st. Last evening we entered into close conversation with Mr. C. M., conductor of ordnance at Cuttack, and found in him the experience of a Christian. He came to Cuttack in September 1826, and has attended our worship since with much regularity. The word has proved to him the word of life, quick and powerful. He is a person of excellent manners and judgment, and the subject of religion has been seriously investigated by him. He has always been strictly moral, but says he never knew the gospel till he heard it at Cuttack. Our friend has for some time desired to speak to me on the subject of our evening's conversation, and wishes to become one with us by baptism. On this subject he has fully satisfied his mind. Our journey to Calcutta, and his removal, will most probably make his baptism impracticable for the present.

Lord's day, 26th. Went up to a temple of Mahadave, on the summit of a high rock. No Brahmun was in attendance, and we entered the inner apartments. On the wall fronting the entrance, we saw the following words written, "The lord of the high mountain saves shree gungador, and besides the lord of the high hill, there is no saviour." We wrote the following just below it: "Jesus Christ can save

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sinners, and besides him there is no Saviour, therefore leave wood and stones and worship him." We placed two geets on the head of the stone bull in the temple, and came away. I took particular notice of Gunga Dhor's behaviour, that I might discover his regard for idols, if he retained any. I could not perceive the least. On entering the temple his countenance assumed no seriousness, nor did he attempt to bow. But what is most remarkable, he walked into the place with his shoes on his feet, which he would never have done had he retained the least regard for the place or for the idol. On entering, he called aloud, "O Mahadave, O Brahmuns," but receiving no answer, he exclaimed, "What gods are these! and what servants are these!" As we descended the steps, he said, with peculiar emphasis, in Oriya, "O Sir, how beautiful would it be to see crowds in every direction coming here to worship God!" The scenery from the summit of the rock was almost enchanting. On the north east are high mountains covered with large trees and other vegetation. In the opposite direction lie corn fields as far as the eye can reach, richly laden with rice, fit for gathering, and here and there the reapers were at work; while at the foot of the hill is the river Bhee.

Pooree. The station which, according to the order adopted, comes next in review, is that at Pooree or Jugurnath. Here Mr. Bampton, during a part of the year, continued his zealous and self-denying exertions; while another part was devoted to journeys. His health and that of his faithful companion have on the whole, been good; though he experienced one severe attack of illness, from which, by divine mercy he was soon restored.

On some occasions the crowds that assemble in this emporium of idolatry have listened to the missionaries with tolerable attention. At other times the opposition made to the gospel, manifests how much the wicked one is concerned to maintain his empire at Jugurnath; and should lead the friends of this *mission to present their most fervent supplications to the God of all might in behalf of the labour-*

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ers near this detestable temple. On one occasion Mr. Bampton writes,—

"This has been one of the worst nights I ever endured. Mockery! mockery! cruel mockery! almost insufferable. I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came with a hell hardened countenance, and that peculiar constant laugh which I can hardly bear. He spoke Hindoosthane, so that I did not understand him so well as I otherwise should had he spoken Oriya, but the burden of his cry was, 'Jugurnath is the foundation! Jugurnath is completely God! Victory to Jugurnath, &c.' He clapped his hands, he laughed, he shouted, and induced the rest, or a great part of them, to do the same. On the ground of reason I fear no one. And rage I can commonly bear very well; but these everlasting laughing buffoons are almost too much for me. It is my great care that, amidst a reviling, laughing, shouting crowd, I do not seem abashed.

"Towards the close of the evening Abraham arrived, and I called him to see what he could do. He said the people were like dogs barking at the sun, and would do nothing but hurt their own throats."

Even here, however, the gospel is at times heard, by some, with apparent attention; religious books and tracts distributed, and attention to Christianity is excited. The rage of its opponents probably betrays their fears. And the devoted brother who so long endured their opposition, far from being discouraged, persevered in his labours; and recorded the following striking remarks on his confidence of ultimate success.—

"The missionary's journal presents a chequered scene; he is one day elevated and another depressed. Here indeed is nothing to exhilarate, yet there is nothing to make a man, with the Bible in his hand, despair. We must walk by faith—we have asserted our master's right to the country—we have called upon the people to surrender—we have begun the holy war. And we hope to see, at least some of the country subdued before we lay down our arms,

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which I trust we shall never do, but with our lives. And should we fall under the walls of Jugurnath, before a breach is made, yet the place *will fall.* And we hope that those who begin and those who are employed to terminate the arduous contest, will join in a rapturous shout, that Jugurnath the great! the detestable Jugurnath is fallen, like a mill-stone into the sea, to be worshipped no more forever."

Several months in the year were employed by Mr. and Mrs. Bampton in travelling through the sequestered parts of the country to publish the glorious gospel. During these excursions a tent was their dwelling. They plunged into the midst of the heathens, leaving Europeans, and all European intercourse for weeks and months together. These journies were necessarily connected with much fatigue and privation. On one occasion Mr. B. observes ;—

"I have had to day what some would call a rough day. I have passed through rivers and other waters several times ; and that indeed is an every day's work. Once or twice I was very deep in thick mire ; and once I had to cross a river breast high, the deepest I ever crossed on foot. I do not mention these things as hardships. I take a pleasure in despising such little difficulties ; and should feel myself disgraced, both as a missionary and an Englishman, if I could not do as much in this way as a Hindoo."

In these missionary excursions Mr. Bampton has met with several persons who appeared to understand and value his instructions ; and who sought after that information respecting Christianity which is obtained by a perusal of the new testament. His journals furnish many interesting statements of his mode of proceeding in making known divine truth, and in answering the objections which are brought against it in that land of darkness. He writes ;—

"November 26th. Lord's day—I was employed, perhaps, five or six hours to day in the market. My common mode of proceeding at markets is, to stand up and show the way of salvation at large ; proving that my hearers are sinners, by particularly noticing those sins which are most common among them. I also show them the consequence

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of sin by a scriptural description of hell; that the soul goes thither at death, and both soul and body after the resurrection. I show them that Jesus Christ was the son of God, that he came into the world to save sinners; give a brief description of his sufferings, and show that he died to save sinners—died in their stead—to procure their salvation—that he died for all mankind and rose again—that pardon through his death is to be preached to all, and is now preached to them, and that by believing in him they may enjoy it, even if they be the greatest sinners. I then show them the importance of a clean heart, and that by faith in Jesus Christ, the Holy Spirit to cleanse the heart will be obtained. I sometimes notice the comfort which the Holy Spirit imparts, and the fruits, as mentioned, Gal. 5. &c., generally noticing, particularly, that believers in Jesus Christ are so far purified that they will not lie, nor cheat, nor steal, nor commit adultery; and that I could trust any believer with uncounted money. I also prove that all this is true, by the miracles wrought by Jesus Christ; commonly I mention them as proofs that God was with him and approved him, but sometimes as proof that he has power to save. I also sometimes mention hell as the punishment of sin in general; at other times, as a consequence of unbelief in particular. Sometimes judgment is introduced; at others repentance. Then I generally introduce a good deal of what has preceded; and I insist that, except through Jesus Christ, there is no salvation. In this connexion, I show the inefficacy of their own stuff. Now and then I wait to do this in reply to objections, but generally make a direct attack. And sometimes I begin in one part of this plan, and sometimes in another: and am happy in an ability to preach these truths three, or four, or five, or six times, most days with a good deal of energy, but with less zeal and affection than I could wish. Every discourse is generally succeeded by a dispute; and when the heat of that is subsided, I rest a little, perhaps conversing and giving away books at the same time. Then,

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in a new market, I begin again, and tread the same ground over; or if it be not a market, proceed to another village. When the gods and the shasters are introduced I commonly dispose of them by urging their wickedness. But the most effectual way I have yet discovered of silencing the Hindoo is the following; and it seldom fails to produce a great effect: 'We possess evil hearts. Anger, pride, covetousness, &c. dwell within us and defile us.' This is generally admitted—Well, now, can I go to a gentleman's house in dirty clothes? And they say, No. The next thing is, then have you any thing among you that can cleanse the heart? You go to Pooree, and bathe in various places (which I enumerate,) and that cleanses your skin, but does it cleanse your hearts? And the answer again is, No. Well, then it does not ensure you salvation, and is of no use. But suppose you proceed farther, see and worship Jugurnath, repeat your prayers, and eat maha presad; does all that cleanse your hearts? Perhaps they answer, No. I then add; thus you see that all your ceremonies are of no use whatever. But perhaps for contradictions' sake some one says, Yes, by those means our hearts are cleansed. I then proceed to ask, perhaps, will a man with a clean heart tell lies? And they say, No. But are the Hindoos, after seeing Jugurnath, and eating maha presad, cured of lying? And here a man, who has not a vast share of impudence, *must* stop. If any man, however, go on through thick and thin as some few will, and say they are cured of lying by these observances, it is much the same as to the success of my argument; for every body sees he is driven to his wits end; and every body knows, I believe, that no unconverted Hindoo would hesitate any more about lying, whenever his own temporal advantage could be promoted by it, than he would hesitate about eating when he is hungry."

At another time he observes that there is no truth, no honesty, and, some say, no chastity in the land; and mentions his answer to an objection against Christianity, grounded on the advantages of lying.—

"One common objection which I answered was, that men could not live without lying. I said to the objecter

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'What is your occupation?' 'I am a husbandman.' 'Very good, and cannot you plough without lying?' 'Yes.' 'And cannot you sow without lying?' 'Yes.' 'And would not your seed grow if you did not lie?' 'Yes.' 'Would your speaking the truth prevent the sun from shining?' 'No.' 'Or the rain from falling?' 'No.' 'And could you not cut your corn without lying?' 'Yes.' 'Very good. And could not you sell it without lying? You know its quality; and by making yourself acquainted with the common price of corn, you know its worth. If it be worth only a rupee a maund, your talking about five rupees is of no use, for other people know its worth as well as you do. You may get that without lying, and with lying nobody will give you more.' The conversation seemed to please the people, and they did not appear to have thought that this formidable objection could be so easily disposed of."

He states that, in imitation of his divine Lord, he begun to practice a parabolic mode of instruction; and adds;—

"If I continue to like it as well as I now do I hope to search my library, and especially my Bible, for suitable similes. I have already about twenty, and have little doubt that my invention and my books, will furnish a great variety. I began twice yesterday, and once to day, with the parable of the king making a marriage feast for his son, only altering the provisions so as to suit the Hindoo taste. And the last time I preached to day, I commenced with the Prodigal Son. From what I can perceive of it, I hope this mode will tend much to attract the people's attention—convey truth clearly to their minds, and also to affect their hearts. And it is an encouragement to recollect, that something of this kind distinguishes the Bengalee preaching of one of the most successful missionaries of whom I have heard, i. e. Brother Sawin of Kidderpore. Possibly the people's idolatry may be more successfully opposed in this way; as it will convey the idea we wish to convey without the blow falling so directly upon the individual. Thus I had occasion to day to oppose the practice they call jup. And I said two beggars went to a gentleman for relief, and one of them with his hands joined, said, 'I am a poor destitute hungry crea-

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ture, pray Sir, be so kind as to relieve me.' But the other, with a string of beads in his hand, said nothing but 'Sahib, Sahib, Sahib, Sahib, Sahib, Sahib!' moving a bead every time he spoke. The people laughed."

One of his journals described the condition of a heathen's mind in a state of affliction.

"The poor fellow and I had some talk a few days ago, when he told me that during the illness of his wife, he made considerable offers to some of the gods in case of his wife's recovery; but she died. He then, he said, gave vent to his feelings by abusing the gods, and declared that he would serve them no more, for, whatever he did, fate would have its course. He says that he continued very obstinately opposed to the gods for some time after, but his friends have persuaded him that it will be best to take some notice of them again, and they have prevailed with him. I suppose his state of mind in adversity is not uncommon among idolaters. 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord,' is language which they know nothing about."

The compiler thinks it unnecessary to apologize for introducing so long extracts from the journals of Mr. B. It is hoped the holy zeal in the service of Christ which they disclose, will animate many of his successors in the missionary field to pursue the same glorious course. The writer acknowledges that he loved the man, and enjoyed his intimate friendship; and this may perhaps lead him to view these memorials of Mr. B's labours with feelings peculiar to himself. Yet he can safely assert that he has never met with a minister of Christ who evinced more entire consecration to his work, and who more readily engaged in such persevering, arduous, self-denying labours to promote it. He therefore supposes that, to missionaries at least, he is rendering good service by retaining so large portions of his late colleague's journals in this narrative.

"January 24th. (Wednesday.) Lingpore. Yesterday I was employed at Munglepore market, and at Mukundpore. In imitation of the best pattern, my divine master, I used many similitudes, drawing them out to some length, and

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then explaining and applying them. I represented the state of sinners by a number of persons in a ship ready to sink; that they were invited to save their lives by stepping into a boat that was brought along side; and some of them complying, were saved, while the rest refusing, perished. Also, by a number of persons all in danger from an invading army: they were invited to take refuge in a strong fort; some went, and were safe, while the others were cut to pieces. Again, by a number of almost naked starving beggars being invited to a king's house, with a promise of food raiment, and wealth; some complied and were made happy, while the rest refusing, perished for want of food and clothing. In this way I found myself enabled to invent similitudes almost at pleasure, varying them according to circumstances. I found the people more than ordinarily attentive. When I got to Midnapore I gave the people most of the substance of Fuller's simile of the army saved by the sufferings of the king's son, contained in his "Gospel its own Witness," and it produced a considerable effect. In the same way I treated their objections, and with considerable success, reproved any who behaved improperly. On the power of the gods being talked of, I told them I had read a story, and gave them a rabbinical tale from Calmet, of Abraham breaking a shop-full of idols and laying the blame on the biggest of them; and they readily admitted that Abraham could not be credited. I also several times showed them the folly of idolatry, by representing two men having fallen into a well, and one of them, requesting a friend at the top to let down a cord, was preserved; but the other refused the cord, and called for help to a post, cut in the form of a man, without obtaining it. I am frequently pleased with any thing new that I strike into, better than with what is old. If I may but be led into the right way to the people's hearts at last, certainly God will deserve the glory. In reply to their common declaration that the object of worship must necessarily *be seen*, I told them of a blind woman who a day or two ago came begging to my tent, and who had been to Jugurnath: "Now," said I, "this

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woman could not see Jugurnath, and must she necessarily lose her soul because she has lost her eyes?" The universal result was, they admitted that the woman might be saved, and their objection was answered.

January 25th. On another occasion I began by saying, "A certain man committed a murder, and immediately absconding, escaped justice for ten years; at the expiration of that time he was apprehended, tried, and found guilty. During the ten years which elapsed between his crime and trial, he had committed no murders, and no robberies; he had been just in his dealings, and charitable to the poor, and he pleaded this in his defence. But the judge could not regard his plea, sentence was passed upon the murderer, and he was executed, and all this was quite right." I then proceeded to say that, some people thought of being saved by works, but this might show them the folly of their expectation: and proceeded of course to point out the right way. On another occasion an old Brahmun did what he could against me, and I argued it out with him, and afterwards gave him a rub, by saying: "A certain gentleman had one hundred servants, and they all justly incurred his displeasure by very bad behaviour, on which he threatened to punish them, but afterwards promised to forgive as many as would humbly ask his pardon. Some of the servants however persuaded a number of the others that it was not necessary to ask the master's pardon; for all would be well if they would give them food, and raiment, and money: a number of the offenders did so, and hoped that all would be well; but the master viewed the matter in its true light, and the transaction was of no use to those engaged in it." I afterwards made the application, but the Brahmun would not stop to hear it; for, I believe he perceived that I had spoken this parable against him. It is right to add that, to prevent the people from being misled I tell them that these are similes. I use them on almost every topic, and they excite a good deal of attention.

February 17th. (Saturday.) Ganjam. Early on Thursday morning we travelled to Burrokooly and procured a

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boat to take us to Rumbah on the Chilka lake. At about three on Friday morning we reached Rumbah. On Friday evening I went into the village, and found the people still at work building a new temple for Jugurnath: this temple has been in hand ever since I was at this place two years ago. Its walls are disgraced by obscene sculpture; and I understand that one individual is building it as an act of merit, at an expense of 4000 or 5000 rupees.

February 18th. (Lord's day.) I met with two or three very hard scornful men, one of them particularly so, and he came to me both morning and evening: he is almost too insolent and foolish for me to deal with him. I challenged any one this evening to prove my religion false or bad; and he, like himself, accepted the challenge. After proposing very wisely, that we should each of us take fire in our hands, that his religion might be pronounced true who was not burnt, he proceeded to complain of our religion as countenancing the killing of cows and fowls. I said that we did kill them, and it was because God had given them to us for food; but, said I, "No Englishman kills his mother." I often urge this against their shasters; and, recounting those kind acts of my own dear mother, which render her so worthy of my affection, I exclaim with horror, "And could I, now she is grown old, become her murderer!!!" and I said to the young man to night, "You pretend that you are too merciful to kill a cow or a fowl, and yet you kill your mothers."

March 1st. Berhampore. Tuesday and Wednesday I was out as usual, morning and evening, or rather forenoon and evening. Many of the people here are worshippers of Seeb, and wear a small article called lingu, in a case of silver, or other metal, hanging from their neck; the case, which is commonly silver, hangs about the bottom of their breasts. This lingu, I understand, is thought very sacred; and an Anglo Indian Christian inhabitant of this place lately told me of one man losing his lingu while bathing in the sea. This, it seems, was considered a great misfortune; and the man remained at a temple forty days, during which,

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ceremonies were performed, at the expense of 2000 rupees, for the recovery of the thing; and it was at length pretended that it was returned; but I suppose the fact was that the man got another. The foregoing remarks are intended to introduce a curious and in some respects a pleasing fact.

On Tuesday evening a man came and said, with an apparent air of levity, that he would go with me and continue with me. From what I saw of the man I supposed that he was only in jest, and rather apprehended that he really meant to ridicule me. But as he seemed like a man with whom I could make free, I told him that if he went with me, he must wash the marks off his face and breasts. These marks were made, I suppose, with powder of sandal wood and water, and some of them were peeling off of themselves, so I took my finger nail and picked them off. The man seemed very careless about his marks, and I proceeded to say that, if he went with me, he must throw off and break his lingu. He expressed his willingness to do so, and not only expressed his willingness, but proceeded to take the case off his neck, and, taking out the little bit of wood,* laid it down, and gave me the liberty of breaking it. But as I did not know what effects it might produce among the people, I hesitated, and advised him to break it himself, on which he took my chair foot and did so. I did not then know that these little lingus are revered so much as I have since heard that they are; and it struck me that, as the case was silver, it might be of more consequence than its contents, so I advised him to break that too; to this he said that it was silver, and he seemed to think that it need not be broken; but I said it was unclean on account of its use, on which he immediately laid it down, and taking the chair foot broke it!! I soon after saw a man exhibiting some parts of the broken thing, and requested to see them; they were immediately put into my hands, one of them was the principal part of the article, and the other a little bit that had been broken off; so I asked the owner if I might have

* The lingu.

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them, to which he not only replied in the affirmative, but said that I might have the case too, and immediately gave it me.

March 3d. Erun, who broke his lingu, has been with me a good part of the forenoon. He says that the people are highly displeased with him for what he has done: they threaten to pull down his house and stone him. They say that the Sahib has given him forty rupees, and he may go with the Sahib, for they do not want to see his face in Berhampore. The man is afraid of them, and requested me to apply to the authorities for protection. Among other things my disciple (as the people call him,) told me that his father died at the age of 105, and his mother at 90. The old man, he says, retained his sight, hearing, and teeth to the last; his father despised the idols, but his mother did not.

On Monday evening I introduced Erun to two Anglo-Indian Protestants. He was accompanied by another man who is an oilman, and who professed a leaning towards Erun's sentiments. They sat with me a long while, and were present when we prayed. I had occasion several times when he was with me, to ask Mrs. B. for things I wanted, which she very readily gave me, though it might sometimes be attended with some inconvenience. This pleased him much; for, he says "both speak one word," viz. we are both of one mind. It is to be supposed that he has about him a number of weaknesses and follies derived from Hindooism. He told me one day, that he was in the habit of giving sugar to the ants; for it is his opinion that, as God has given them life, it is well for man to do what he can to sustain it; and he asked my opinion on this subject; to which I replied, that there are among our own species many needy distressed individuals, and that it was my practice to do what I could at relieving them; but that I left those who are able, to provide for themselves; and intimated that the insects had the means of living without our help: and he expressed neither satisfaction nor dissatisfaction with my opinion. He says that he has often set his feet on the idols in the temples when he had a private op-

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portunity of doing so, but that it would be very unsafe doing so publicly.

May 4th. At Gope there is a Thannah and police establishment, the officers of which have had to obtain me such articles as were necessary the four times I have been there; and as a general rule they have *not* behaved well. It however occurred to me last night, that, as I have occasioned them some trouble, it might be well to make them a present. So I said to them, "I have been here several times and you have done me some business, so I shall make you a present of a rupee." And the reply was, "Do as you please, Sir, you are a gentleman, you are a chief; you are our father and our mother." This last expression sounds curiously to English ears, but it is very common among the Hindoos: and if an old man of eighty felt himself obliged to a young man of twenty, or wanted a favour of him, he would be very likely to say, "You are my father and my mother."

May 7th. I arrived at home in safety on Friday evening. During this last journey some of the people, in part, saw the propriety of what I advanced; and they said to one another, "What the Sahib says is very true and very good, *except* that he blasphemes Jugurnath." An anecdote which will illustrate the native way of thinking on some subjects will probably fill up this page. During this journey one asked me whether I ever made use of any muntras, i. e. charms or incantations; to which I replied, "No," and that I was convinced that they had no efficiency. The man then said that he once saw me bleed a man; that I asked him some questions relative to his feelings, and that when I thought proper, I suddenly stopped the stream; and, said he, I said in my mind, "Now Sahib has been using some muntra." So I explained to the man that the blood in the veins runs upwards, that the bandage above the orifice obstructed its natural course, and occasioned it to flow out: but that when I thought proper to remove the bandage, the stream pursued its natural course instead of coming out as it had done before. The man seemed satisfied that the wonderful effect might be produced without magic."

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We have contemplated the Orissa missionaries for six successive years, prosecuting their arduous work; but up to the close of 1827, as it respects actual conversion among the Oriyas, without success. Doubtless their efforts were all that time productive of extensive benefit, both in widely diffusing a knowledge of the gospel, and in preparing the minds of the people for a reception of it. But now we have the pleasing task of recording the commencement of a series of conversions and baptisms, which we trust will be carried forward unbroken to the end of time.

Gunga Dhor was probably the first convert from Hindooism. But the first Hindoo who broke the chain of caste in Orissa, and put on Christ by baptism, was Erun a Telinga, converted to Christianity by Mr. Bampton's labours at Berhampore. The following letter of Mr. B. to the secretary, announcing this event, will doubtless interest the readers of this narrative.

Berhampore, December 28, 1827.

My dear Brother,

You will readily suppose that I write to you with no ordinary feelings, as I have to announce the baptism of a Hindoo. His name is Erun. His age he does not know, but supposes that he is more than fifty. By trade and caste he is a weaver. Our friend is a very decent respectable man, and does not seem to be despised by any rank whatever. Till within the last ten months, he has outwardly complied with the idolatrous customs of his neighbours; but in his heart, he has almost all his life long despised the gods, and so did his father before him. The old man died, with little decay of his faculties, at the advanced age of 105 years, much respected as a sensible upright man. When I was at this place last March, Erun publicly broke a little idol, which his class carry hung round their necks. The day after he broke his lingum, he washed off his idolatrous marks; and, I believe, he has never resumed them since. His acquaintance with us seems to have emboldened him against idolatry; and he has rendered himself re-

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markable ever since, by his opposition to it. For some time I was afraid of his clinging too closely to his own notions, and hoping to be saved by serving God according to them; but I had one day a conversation with him in which I endeavoured to show him the importance of a magistrate not suffering his laws to be trampled on with impunity. And he ever afterwards appeared more favourable to the great doctrine of atonement for sin by the death of Jesus Christ, on which he now professes entirely to rely. December 21st was fixed on for his baptism; but on his being particularly informed that he would be required to eat bread and drink wine with us, in remembrance of the Saviour, his courage failed, though he had in fact previously eaten with us. This fact was known to some, but it appears not to have been circulated among the people. He also urged his hope of his inducing others to come forward as a reason for keeping back himself; but I always acted in the most straight-forward manner with him; urging the authority of Jesus Christ as paramount to every other consideration; and showed him that in fact he was most likely to bring others forward by coming forward himself. I think he once proposed partaking the Lord's Supper privately, but to this I of course could not consent. And I plainly told him that if he would serve Jesus Christ his caste must be relinquished; and that if he were baptized I would publicly declare it gone. His last effort to keep his caste was, a proposal that I should state the truth, if asked about his caste, but say nothing about it if nobody inquired; but I replied that the caste stood like a stone wall to prevent the progress of the gospel, that it was an enemy to Jesus Christ, and that none of his friends could spare it. I urged that Jesus Christ had given up much more for him; and at different times I read such parts of the new testament to him as were calculated to give him confidence. The result, in short, was that I baptized him in a tank called the Ramalingum Tank, on the 25th instant. I briefly addressed the bystanders, preaching the gospel to them, and told them that Jesus Christ required first faith and then

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baptism: that my friend Erun had forsaken Hindooism, that he had *given up his caste*, that he believed in Jesus Christ, and wished thus to connect himself with his followers. I then asked Erun if this was not the case, and he said it was. I then requested his answer to a few questions, which, with his replies I shall subjoin.—

"Do you honour the Hindoo gods?"

"No."

"What do you think of the Hindoo Shasters?"

"They are all false."

"Are you a sinner?"

"Yes."

"Who saves sinners?"

"Jesus Christ."

"What did Jesus Christ do to save sinners?"

"He died for them."

"Who will be saved?"

"Those who rely on Him."

"Do you believe in Jesus Christ?"

"I do."

"Do you wish to obey Jesus Christ?"

"I do."

"Jesus Christ requires his followers to abstain from worldly business every Sabbath, and devote the day to religious exercises. Do you engage to comply with this requisition?"

"I do."

"Do you wish to be baptized?"

"Yes."

January 1st, 1828. It deserves to be observed that our friend Erun was repeatedly and positively assured that he had no pecuniary advantages to expect from receiving the gospel; and when I first gave him that information he advised me not to say so in public, as it appeared that a contrary notion prevailed among the people, and he was apprehensive that such a declaration might do harm: but I told him there were no secrets connected with my work, and I could not allow the people to remain under the in-

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fluence of a wrong impression: and I accordingly took an early opportunity of telling the people publicly what I had in private told him. It may also be truly said, that no advantage was taken of his having eaten with us; for I assured him, that if he remained unbaptized no consideration whatever should induce me to publish anything that would endanger his caste; but that if he were baptized I was determined publicly to declare that his caste was gone.

After he had broken his lingum, last March, the people talked of pulling down his house and stoning him, which made him afraid; on which, as there was no magistrate here, I wrote to the commanding officer. Col. P. in reply informed me that his power did not extend beyond the cantonments, and advised me to apply to the principal police officer in the place, which I did; and assured him that I should also write to the magistrate: and Erun says that the people hearing that I was taking such determined steps "fell silent;" and I suppose it probable that these steps have had no small effect on them since his baptism.

Our friend has two wives; and as I believe the Serampore regulations the best that can be made on that subject, I think of acting accordingly. His elder and chief wife left his house and went to her own relations six or seven weeks ago, but the younger, still remains with him. He has a child by her (I think the only one he has alive,) a pretty little girl, three years old. This woman soon after his baptism, seemed disposed to share his lot; but in a little time some of the people told him that though he and they had been in the habit of going to each other's houses, all communications must now cease. The woman then finding herself likely to be placed more alone in the world than she expected, or than the rules of caste required, talked of leaving him. She had indeed eaten with him, and consequently, unless she could get out of the difficulty by lying, her caste was gone. She still continued to give him trouble, but she forfeits her caste afresh every day; and, from what I see of the family, they do not seem headstrong. I expect she will settle. I advised Erun, if she went away, to

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take care that she did not take every thing valuable away with her, and advised him to insist on her leaving the child. Yesterday the child was brought to my tent by its grandmother, accompanied by its uncle; and as they seem to think me a powerful being, they requested that I would permit the child to be taken away!! I treated them in a civil conciliatory manner, but firmly assured them that the removal of the child would have my most determined opposition. They sat and talked a good while, and then went away making their salam.

BALASORE. It was the wish of the brethren that Mr. Sutton should, so soon as the circumstances of the mission would permit, occupy a third station. With this view he twice visited Berhampore; and would have fixed his abode there, had not Mr. Bampton thought himself capable of attending to that part of the province in connexion with his own station at Pooree. Mr. S. therefore turned his attention northward; and, as Mr. Sutton's long illness rendered a change necessary, he determined in the early part of this year upon visiting Balasore. Various considerations subsequently induced him to decide on making it the third missionary station in Orissa. The following extracts from his journal contain some particulars of his labours, and reasons for his remaining at Balasore.

"Thursday, 8th January. I set out for Balasore and reached it on Wednesday.

"Balasore, in point of size, is the third town in Orissa Proper, and contains about 10,000 people. It is surrounded by an infinity of little hamlets; the whole neighbourhood is covered with numerous little villages, which send forth an immense population, and which give it the character of the most populous part of the province. The town is situated about 170 miles from Calcutta, 100 from Cuttack, and 150 from Pooree. It was one of the most important of the European settlements, before the way was open to Calcutta. At this day may be seen the remains of the British, French, Danish, Dutch, and Portuguese Factories. And many of the inhabitants remember the flags of these five nations, all

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flying at the same time. Very little now remains of all the glory and authority of the last four, besides the tombs of their adventurers. There are, indeed, two very high triangular pillars, with the words 'Copenhagen Factory;' and the ruins of a Catholic chapel. The Danes also have about an acre of ground, and a few buildings; just enough to give them authority to hoist the Danish Ensign on Sunday morning. I have seen nothing in particular belonging to the French; and the general trade of the place is now nearly annihilated. The inhabitants are a mixed community of Oriyas, Bengalees, Mussulmen, and a few low Portuguese.

The neighbouring villages are represented as furnishing an immense field for the exertion of Christian zeal and love. On one occasion Mr. Sutton writes:—

"I visited a market to day at a place called Sagea Patna. I found a vast multitude of people, who had probably never heard a word of Christianity before. They were assembled from the neighbourhood, for some distance, but the numbers which pressed upon me to hear what new thing I had to communicate, almost overpowered me. It was impossible to do much in the way of talking. I distributed about one hundred tracts and gospels, and a few poems."

At another time, when contemplating the scenes at Balasore, he writes:—

"It is impossible that one who has never been in a heathen land, and perhaps I should say in India, can form an adequate idea of its overwhelming nature, and how it bows down the soul. When attending missionary meetings, &c. in England, and favourable reports are brought forward, one is apt to feel as if the darkness had already yielded to the light, and every difficulty had vanished before the proclamation of the gospel. But how differently a missionary feels who is labouring in the very fire! While he hails with delight every favourable appearance, and is encouraged by every pleasing token; yet is constrained to feel that all his success, and the success of his brethren put together, and compared with what is yet undone, is no more than the glimmering of he fire fly in midnight darkness. When I commenced this

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letter, I was sitting at the door of our little bungalow, which stands on a considerable elevation, enjoying the pleasures of a fine moonlight evening. The teeming population around me, so far from retiring to rest, seem only to have just awoke to noise and revelry. The voices of thousands of my fellow travellers to eternity are sounding in my ears; some rend the air with songs, composed in the most filthy language, in commendation of the actions of their gods; others are engaged with all their might in abusing each other, with curses and language of which you can never conceive. If a more orderly party is found, listen a moment to their language, and it is all about pice, cowries, and tankas, (rupees,) &c: it is very remarkable, that you hardly ever hear conversation when this is not the subject. All around, the Brahmuns, in attendance on their different idols, are sounding their distracting tom toms, and other barbarous instruments; while, at intervals, a stentorian voice is heard, from a vast distance, exclaiming, or rather howling to the idol, Narayun, Ram, Rhada, Krishnoo, 'hear, hear, Save, save Soono, soono,' &c. &c. I wish it were in my power to give you a full idea of these nightly orgies, but it is not. Let the solemn truth, however, sink into the heart of every general baptist, that among the thousands of voices which now rend the air, not one is raised to praise the Father of mercies or the Saviour of souls. And let them remember too, that they believe their heavenly Father's mercies extend to all his works, and that the Saviour died for the salvation of all! If on the one hand I feel the difficulties connected with my work, almost to despondency, yet, on the other, this soul reviving truth bears my spirits up, and bids me look to Him who *will*, who *must*, who *shall*, see of the travail of his soul and be satisfied."

Of the plans he was adopting, to make known the gospel of salvation, Mr. S. remarks:—

"I have not gone so frequently into the bazars and public places as I used to do in Cuttack, for two reasons. One is, that I have not been able to get out, on account of

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affliction, and another, I think a different course at least worth a trial. In these public situations, a missionary is exposed to the worst part of the population, who seem to consider him fair game; and too often they succeed in dispersing a congregation, or in rendering the opportunity unprofitable; added to this, the more respectable part of the Hindoos think it disreputable. I have therefore usually walked through the town, and when accosted by a respectable individual, or when a good opportunity of speaking to a few orderly people presents itself, I have embraced it, and have found more satisfaction. The plan however which I wish to make trial of is, to get a small place with an open front, in one of the most public situations, and spend a considerable portion of time in it daily, in conversation with any one who chooses to come. My idea is, that the people will behave more respectfully, and attach more importance to what is said. I cannot however, succeed in getting a place, for the people are very jealous of me; but time will overcome this difficulty."

INTERVIEW WITH A NATIVE RAJA.

September 12th. I was yesterday sent for to attend the Mohor Bonge Raja, (the king of the land of Peacocks.) The Raja observed that I had conferred great favour on him by my visit, and he was very happy on account of it. In order to give the conversation a religious turn, I observed my favour was of little consequence, or the favour of any man; if we obtained the favour of God we should be happy indeed, but without it, our temporal distinctions were unavailing. He replied, "True, that sentiment is unanswerable!" to which I rejoined "Good:" but can your majesty inform me how this grace is to be obtained? there are various methods prescribed in the world, and it is the business of a wise man to investigate which is true and which is false! This led to the desired conversation, at the end of which I introduced my present of an Oriya new testament, with the Raja's name in it; a tract or two, and a poem, with three elementary books in English, for

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the young Rajas. He appeared pleased with them, and promised to read them, and consider their contents.

I asked, and obtained the Raja's permission, if I felt disposed, to enter his territory, candidly stating my object to be preaching the gospel, of which he was aware, and said he should be happy for me to do so. I do not attach much credit to this, but I should suppose his promise would secure me if an opportunity offers of going.

October 1. "One of my auditors asked, with an apparent desire to know, if I would tell him truly what the company paid me per month. The reply was, of course, that they paid me nothing. "How then can you defray your expenses of living and travelling about from place to place?" I explained how good people, who felt for their souls, and desired their salvation, contributed to send me. They could hardly credit this, till I affirmed it was even so. I asked them "If I knew that a neighbouring village was dying with the cholera, and I possessed a remedy which would be sure to be effectual, if I did not make it known, should I not be guilty?" They answered, "Yes." This formed the ground of a serious address, in which I showed them our reasons for believing them in danger of hell-fire, and of the saving efficacy of the gospel; I felt, and I think the people did.

I feel little doubt that if we had means commensurate with our work, idolatry would speedily totter to its very foundations in Orissa!

November 9th. I visited my country schools. Went through corn fields ripe for the harvest: the men were busily engaged in reaping the corn, while the women and boys carried it home. About 11 A. M. reached a village called Rabuna, where I had established a school; but as the children were gone to eat, and it would take sometime to collect them, I set off to visit a celebrated temple at Gopeenathpoor, about a mile, or a mile and half distant.

The temple was a very ancient building, but the people were willing to exalt its antiquity, by saying that it was built in the time of Ramchunder, in the *Tretya Joog*, and that he

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made the image which was Gopeenaut, viz. the lord of the milk-maids, Krishna, with his own hands. This is as inconsistent as it is false; but it is a proper specimen of the erudition of the attendant Brahmuns. Were I to give a description of the exterior of this holy building, I should shock your feelings; no house of ill fame, in England, dare present any thing like it. The characteristics of Hindooism are obscenity and unfeeling apathy, and these are met with in every village to an extent which well nigh overwhelms every feeling of concern for the sottish, miserable worshippers. There was one image, in the court, which I have not seen before; it was that of Gorooru, a sort of figure with a human face and body, and the wings of a bird: a good deal is said about it in the Ramayun, but the ignorant attendants could tell me nothing of its history, nor wherefore he was placed with an image of Krishna; indeed, not one could tell me the names of the nine planets which were carved on a large stone in front of one of the buildings, any more than that they were the "Noba Graha." Ignorance and bigotry go together, and so it was here, and I soon left the pride of many generations in disgust. There is a grand festival held here in Phagoon mas, which I hope to visit.

School at Rabana. On returning I found a good number of boys assembled, and a number of people looking on. The school is held beneath a wide spreading banian tree, on the bare ground, where from generation to generation the village pedagogue had introduced his unruly pupils into all the mysteries of the alphabet, and the first rudiments of those impure legends which are to form their characters for life. There I saw a group of interesting lads, in all the simplicity of antediluvian costume; and doubtless with scarcely a particle of difference, either as it respects the manner or matter of their education, from what it has been in each revolving century for perhaps two thousand years. Our little mission has introduced a new era to these singular people; and the children of Brahmuns, who can trace their genealogy through an incomprehensible period, are now taught to read at the expense of the Mlechas.

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Saturday. Visited a market to day at a place called Korogoro; I suppose about eight miles west of Balasore. As the greater part of my way lay along the great Jugurnath road, I saw many pilgrims, and many of them the most miserable objects that can be imagined. One or two in particular attracted my attention. One was a blind old man, wasted away to such a degree, that with his sunken sightless eyes, he formed a very striking resemblance to the picture of death. Another was an old woman, with tottering steps, and emaciated body, bending her course towards a home, which it is next to impossible she can ever reach. Others were young men, who had performed a pilgrimage of a thousand or fifteen hundred miles; and now, naked, starving, and exhausted with fatigue, they are slowly retracing their weary way. Most of them are worn out with walking, and their feet so blistered and torn, that they are obliged to bind them up with the only piece of cloth they have, to enable them in any manner to prosecute their journey. And what is the fruit of all this toil? Why, they have a picture of Jugurnath, such as you have seen in England, suspended round their neck, and two or three little sticks covered with red ochre, to take home, should they reach it, as a memorial of their pilgrimage. Oh! how often have I wished, that the Court of Directors, while they are coldly debating about the pilgrim tax, could see these miserable wretches. I am sure the horrid sight could never be forgotten.

Friday morning. Employed the time before breakfast in looking at some of the wonders of the place. Near to us, by the side of a Mahomedan mosque, lie three immense colossal images, cut out of a solid piece of stone salt, measuring now ten feet square. The first is an image of the destroying Kalee, in living sculpture. She is represented as a frantic witch, skinny and bare, with long hanging breasts and meagre visage. Her bloody tongue is thrust out of her mouth, through surprise at having. in her frantic dance, trampled upon her husband Siva, who lies under her feet with clasped hands in a supplicating posture. It

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is a wonderful piece of workmanship, both for magnitude of size, and minute elegance and propriety of execution. They are monuments of the power over the chisel which the ancient Hindoos possessed. She has a necklace of sculls, a cup, axe, &c. The second is Indranee, the wife of Indra, god of the firmament. She is sitting cross-legged, suckling her son. Over her is Indra's elephant, and other emblems of Indra. 3d. Is the wife of the Boar Abatar, with a boar's face and human body, &c. She is also suckling her son.

These have been hurled from their thrones by the mussulmans, and now lie totally disregarded.

We afterwards saw eight others of a smaller size, but still enormously large: these have been raised up, and a comparatively small temple has been built over them; but I believe they receive little adoration. The first in the row is the bloody Kalee, in the same attitude as the former, but much more perfect: none of her arms are broken off. In one right hand she holds a bowl of human blood, and in the upper hand the bloody axe of frightful structure, and smeared with red paint instead of blood. In one left hand she holds the head of a human victim by the hair, and with the other she appears to be bestowing a blessing. Round her neck is a long necklace of human sculls, and under her feet is her supplicating husbaud Siva. Her person is that of an old, bare-bone witch, with the veins visible through her skin in every direction, and out of her horrid grinning mouth is thrust her blood-stained tongue. Such is the amiable consort of the acknowledged greatest god in the Hindoo trinity.

The next to her is Lucksmee, the consort of Vishnoo, (the preserver,) suckling her infant. The third is the consort of the Boar Abatar, the third incarnation of Vishnoo. The fourth Jumna, the mother of death, a most admirable representation of an old woman. 5th, 6th, and 7th, are also female figures. 8th. The Nurusingh or Lion man, the 4th incarnation of Vishnoo, destroying the demon.

The weather again cleared up, and we reached another

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immense temple, surrounded by a variety of smaller ones, and the whole enclosed by a high stone wall, built out of the wreck of former temples, and filled full of images of various unknown and undescribed shapes and visions, some of them of the vilest kind.

Within this enclosure is the celebrated well, into which the pilgrims throw the pinda, or ancestorial cake. The vast numbers which are thrown in occasion such a fermentation, that the well sometimes disgorges its long accumulating burden, and deluges the neighbourhood. It sends forth a very disagreeable scent even now.

Mr. Lacey furnishes a few other particulars of this visit: After breakfast the salt darogah called at our tent to show me the wonders of the place. The first thing that took my attention was a large banian tree just by. It is not so large as many in India, but is a fine shade: it covers a piece of ground 190 yards in circumference. We next visited three collossean images, representations of three Hindoo female deities, viz. Juminee, Indrinee, and Kallee. Stirling, in his account of Orissa, makes particular mention of the last image, and it is well worth the time and expense of the antiquarian to have it conveyed to Europe. It could be removed without offence to the people, for they are not now worshipped, though they once were. It is evident, from the manner in which these images are executed, that the Hindoos have been better acquainted, at least with the art of sculpture than they now are. I succeeded, through the influence of a mussulman daroga, in getting three sculls from Kallee's beads, and some ringlets and ornaments from off the other images, which I hope to be able to send to Europe. When I ordered the mason to cut them off, he said, "Sir, how can I do that? these are evil demons and will kill me;" and he went about his work with a trembling hand. When he had done, a few pice pleased him, but he said they were not equal to the risk he had run. From the best information I could get, these collosse have been formed 700 years, and have lain here 350. While I stood putting down these particulars with my pencil, I rest-

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ed my foot on Indrinee, when a Hindoo near said, "Sir, you had better not set your foot on the goddess, for she is a fearful being, and you may sustain some injury from her wrath." O that all the gods and goddesses, which divide the attention of man and oppose the living God, were even as these are! As we came away Gunga Dhor said, "Sir, the Hindoos worship stones, and the mussulmans worship bones, what is the one better than the other?"—In allusion to the practice of paying adoration to the remains of departed mussulman saints.

December 1st, 1827. Last evening we went to a large temple about a mile distant, and there we collected from forty to fifty persons, who sat down and listened with attention and apparent conviction to the truth of the gospel. Some said, "Call for the pundits to give a reply." Others said, "Who can reply? These are they who go from place to place and overturn the world. They have been at Pooree." Many, I believe, will not soon forget what they have heard.

December 2d. The Brahmuns accompanied us to show us the temple and idols. As we walked round we noticed the images on the lower parts of the temple without looking higher. Observing this, one of the priests called unto us, saying, "Gentlemen look up and behold the glory!!!" We immediately looked up, but never was I so disgusted and put to shame in my life; all round the temple were images in every posture which lust itself could invent. We turned ourselves round to see whether we were observed looking at these shameful sights, when we found the whole multitude amusing themselves with our confusion. This was "the glory," and these are the sights exhibited before the young people and children daily. In this temple there is a house of prostitutes maintained. Two of them came up to us and asked for books: at first we hesitated, but finding they could read well, and were sincere in asking, we gave them one apiece. These unhappy females are generally taught to read that they may entertain their masters with a song, and the songs of Krishnoo are just suited to inflame evil desires, these songs they sing. O what a religion is this! and what gods are these!

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After preaching, a great man of the place requested an audience of me, that he might hear more about my religion. I called on him, but found him as full of pride as of flesh. He looked with contempt upon us—without attendants, or palanquins, or elephants, or any sign of respectability. He could not stoop to salute us, however we saluted him with a blessing. Finding it difficult to answer our appeals, he called for his family gooroo, who displayed his wisdom by putting forth a few slokes about the efficacy of repeating names to obtain freedom from sin. By this time the crowd had become immense; and as some inquiries were made as to the age of our books, Gunga Dhor opened Genesis and read before the multitude the account of the creation. The people were pleased with the revelation and listened attentively.

December 11th. Brother S., Gunga Dhor, James, and myself visited a bazar at some distance and collected a number of hearers with whom we conversed and disputed a good while. G. D. took the principal share of the labour; we heard, and sometimes directed, when direction was wanting. The people abused him, and were more solicitous about his profession of the gospel than about the gospel itself: he called aloud to them to ask less about himself and more about the word he preached to them. The people were noisy and disputing, but some heard and received knowledge. One sentence which the preacher uttered, affected the people a good deal: "O beloved brethren! why have we left the Father, which made us, to serve gods of wood and stone; now he invites us to return to him, and his Son is our mediator. Throw away your wood and stone into the sea, and believe in Jesus Christ."

December 21st. We collected a large congregation at Busta, a considerable village, just before the door of the Jemindur. He himself with his family attended, and several pundits and interested persons joined him.

For some time they were restrained through fear; but as soon as they perceived they had nothing to dread from being free with us, they began to abuse us sadly, and mani-

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fested their enmity to the gospel in all its violence. Our message was lies, we were harries, (people of bad caste,) destroyers of the gods, &c. &c. They plainly told G. D. that had I not been with him, he should have had a sound beating for leaving the religion of his fathers. He felt these and other words to the same effect very keenly, and when they refused to hear his defence, he sat down and bore all patiently. I endeavoured to encourage him both in our walk home and at family worship in the evening, and he appeared strengthened. I asked him if he thought he could die for Christ, if he should be called to it? he said he hoped he could. Not a person would touch a book, for as soon as we attempted to distribute them, a malicious interested Mahantee called out, "Touch them not, you will be defiled, and where will you find water to wash from that filth."

Midnapore. We proclaimed the glad tidings of salvation. Some of the pundas of the place tried Gunga Dhor, by offering some of the flowers of the idol to him; he asked whether they had been offered in sacrifice, and finding they had, he refused them. The generality of the people heard well some of the time, and some of them all the time. In the midst of our discourse they saluted me with a large cake of cow-dung; it came with considerable force, but being tolerably soft, I sustained no injury save the mark. Gunga Dhor got several severe punches over the ribs from some Brahmuns in the crowd, but he bore all well, and we took no notice, knowing that one part of the persecutor's design was to disgrace us before the people by exciting our anger. As we returned we were pelted with gravel, but we got off safe and well. Many of the people were eager for books in Bengalee.

December 22nd. Calcutta. We arrived at this city this afternoon, and met with the kindest reception from our dear friends in Circular road. In about an hour after our arrival, our new brother, Mr. Cropper, came in and we enjoyed our first meeting. He looks exceedingly well, and is in good spirits.

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Schools. Mr. Sutton writes, "We have four schools now in full operation, which contain upon an average 100 boys and three girls in daily attendance. We could establish more, but think these are sufficient for the present, unless we can get some good girls to attend. One school is on our compound, and we are just building a school room for it."

At the close of this year, as was noticed in Mr. Lacey's journal, Mr. Cropper arrived in Bengal. He had been ordained to the service of God in India at the baptist meeting house, Archdeacon Lane, Leicester, April 25th, 1827.

Mr. Cropper embarked for India by the Clyde, and after an unpleasant voyage reached Calcutta, November 3d, whence he proceeded to Orissa early in 1828 in company with Messrs. Lacey and Sutton, with their wives.

The narrator begs in this place to offer a word of advice to those who may think of residing in India, and especially to those who are of robust constitution. Experience has proved that the first year is more likely to prove fatal to Europeans of this class than any subsequent period. Something may be laid to the account of their imprudence in venturing too much into the sun because they do not feel any *present* inconvenience from it; but more, the writer apprehends, is to be attributed to the full state of body with which they arrive in the country. The confinement on board ship generally induces corpulency, if the person is at all disposed to it; it is therefore wisdom in those who wish to avoid a fever, or some other serious attack of illness, to deny themselves in eating and drinking, especially towards the close of the voyage, and to take a few doses of cooling medicine, just before, and after their arrival in India. The lamented young man, whose arrival is noticed above, and some others with whom the writer was acquainted, were peculiarly exposed to disease from a want of attention to these precautions.

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CHAPTER XII.

The sovereign Ruler of the universe has, not less in wisdom than in love, ordained that human life and human labour should present a chequered scene of success and disappointment; of prosperity and adversity. Were it otherwise his controlling hand would but rarely be discovered by his erring creatures, and his heavenly blessing would be by them but seldom sought. As it is, we are constantly reminded that, without him we could do nothing; and that if success attend our efforts, we must cheerfully exclaim, "Not unto us, not unto us, but unto thy name give glory." These remarks are strikingly applicable to missionary exertions. The year (1828) upon which we are now entering, is one of the most trying that the mission in Orissa has hitherto experienced; yet as these trials proceed from the dispensations of the Most High, they must be right. The indefatigable labourer who occupied the Pooree station, this year was attacked by the disease, which, after two years' struggle, brought him to the grave; while the beloved young missionary, whose arrival was announced at the close of the last chapter, in less than one year after entering upon his work, finished his course.

In pursuing our narrative through this year we will commence with the stations at the southern extremity of Orissa; Berhampore and Pooree. Mr. Bampton's illness prevented him from continuing his usual exertions through a great part of the year. Probably those exertions were too great for his frame, notwithstanding his constitution appeared so peculiarly adapted to India. On one occasion his journal contains the following statement,—

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"I was walking chiefly barefoot, and preaching nine hours and three quarters, only stopping a few minutes to eat some biscuits I had with me. I am almost always barefoot, partly because it makes me more like the majority of the people; partly because it adds to my hardihood, and partly because it is very convenient. In the native dress a man is stopped by no sort of roads, and if at one time he is up to the ancles in mud, he is probably soon after up to the knees in water, out of which he comes clean and comfortable; whilst in an English dress all this would be miserable."

Mr. Bampton's journal contains various information respecting Erun. Some extracts may be interesting.

"We have already stated that Erun has two wives. His elder, and chief wife, left his house and went to her own relations several weeks before his baptism; but the younger still remains with him. We advised our friend to be mild, and promise her kind treatment if she chose to remain; but to take care if she went away not to let her have the child, as it was his duty to educate it as a Christian. We also advised him to take as much care as he could of his property. We had reason to suppose that Erun's wife, by living with him, and eating with him, had really forfeited her caste; and we hoped that she would be the more easily dealt with; but she soon began to be very unpleasant. Sometimes she cooked for him at unseasonable hours, and sometimes not at all. She also, I believe, adopted the whim of eating nothing he had touched, in fact she *entirely separated* herself from him, except that she remained in the house to cook for him when she pleased, and to plague him constantly. Erun manifestly wishes to keep her, and, particularly for her sake, would have been glad if the people would eat with him again; and he inquired whether I could not oblige them to do so by appealing to the magistrate. With respect to his wife, I am well aware that Paul (1 Cor. vii. 12.) advises a Christian, if he have an unbelieving wife, not to put her away if she be pleased to dwell with him; but it is my opinion that this woman, though she remains in

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our brother's house, does not (in the Apostle's sense,) dwell with him. Hence fearing that such a state of things might possibly be productive of other bad consequences, I have advised him if she will neither settle, nor of her own accord go away, to insist upon her leaving. And I am very much inclined to think that such a step would conquer her; for, though she gives him trouble, she does not seem to relish a total separation.

The chief man of the caste has advised the remaining wife to stay awhile to see how things will go; a step for which I know not how to account. Her caste according to their rules is now at best doubtful, but I suppose they mean to be very lenient with her; and I am somewhat apprehensive that they want to keep things in an unsettled state till I get out of the town, that they may not be troubled with my interference.

Finding our friend low I determined to consult the magistrate as to the state of the law in such cases, in order to know what could be done; but I did not find the magistrate at home. And the woman, influenced either by this step, or something else, gave up her ornaments to Erun. On Monday the magistrate returned, and I called on him and learned that if our brother were attacked by lawless force he would protect him; but that, the question of the property and child constituted a civil case, which did not come under his cognizance; but must, if agitated, be referred to a gentleman at Chicacole. Before I went to the magistrate this woman's mother came one morning to my tent accompanied by her son and bringing with her Erun's daughter. Their principal object seemed to be to get my consent to the removal of the child, for it seems they think I am a powerful being. But, though I treated them with all possible civility, I told them firmly that the removal of the child would meet with my most determined opposition. I gave the child sweetmeats, which the old lady encouraged it to take. She was far from being violent, but she said that, though she had received Erun as her son, she should now consider him dead; and she further observed, that

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people might worship God as they thought best, but she could not suppose it proper to throw away their caste.

Two or three evenings ago, I left the people sooner than usual for fear of rain; and as Erun stood talking to a man after I was gone, a stone was thrown, most probably at him, but it struck his companion and drew blood from his face. Erun showed me the stone, but the person who threw it, was, of course, unknown. Our brother has partaken of the Lord's supper in our tent, each of the two Lord's days which have elapsed since his baptism, and seems to understand the principal design of the ordinance. He is of course, a child in knowledge and has some wild fancies, He once thought of going to Pooree, and he thought that the rajah, himself, and I, might all go into the temple, and, if Jugurnath refused to give us some proof of his divinity, we were, I think, to kick him, and show the people that he was nothing. Again, he wanted a commission to go about the country to break all the idols. Another of his schemes was, to go to England, and by means of an interpreter, to prevail on the honourable Company to fill all the offices in the country with pious men; and on its being hinted that the Company chiefly wanted money, he seemed to think that a propensity of that kind might soon be cured, as money is of use for so short a time. It is, he says, "teen deenoro kotta," i. e. a three day's word.

After Erun's baptism, Mr. Bampton continued for upwards of two months at Berhampore, and appears to have been instrumental in bringing at least one other Hindoo to the knowledge of the gospel. His journal, after specifying his return to Pooree, furnishes his reasons for continuing so long at Berhampore.

"During the time I have been from home, which has been only six days less than half a year, I have been much troubled with colds. This was one consideration which led me to spend so much time at Berhampore, as I thought that I should be more likely to regulate my exertions there than in the country. Other considerations however had their weight; one of which was, a wish to help my friend

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Erun forward; another was, I had considerable hopes of being useful to a few Europeans, and further there was a considerable body of natives on whom to operate. And with respect to the effect produced on the natives generally, I certainly never saw so much apparently done anywhere else. Such opponents as had any ingenuousness were, I think I may say, always silenced; and in cases where a man was determined to resist truth and wrangle unreasonably in favour of falsehood, or play the buffoon, it made but little difference, for a number of silent bystanders, saw plainly who had the best of the argument. Some admitted that my arguments could not be answered; and information from different quarters led me to think that my opinion prevailed to a considerable extent.

One evening lately I sat down to write something, by way of introduction, to the people. I delivered the substance of what I had written last night, and may, perhaps, translate it, and have some copies written for distribution in Pooree, as follows;—

"My dear friends,

"In the exercise of my ministry among you I meet with a great deal that is very painful to my feelings; but still I persevere, and hope that I shall persevere to the day of my death, even though I should meet with worse treatment than I have ever yet experienced.

"You are aware that I do not seek to enrich myself at your expense; what I eat, and drink, and wear, I pay for without any assistance whatever, from any native of this country; and the utmost attention you could pay to my preaching, would not put a pice in my pocket.

"When I preached in my own country, I was always heard with respectful attention. I lived comfortably in the society of my family and friends. But I have left my native land, and devoted myself to the ministry among you; though many of you treat me as every man's enemy, and a great fool into the bargain. I hope, my friends, that I do not deserve this treatment, and I have no wish to reproach

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you with it; it is the effect of inconsideration, and some are led into it by the bad example of others. But I cannot be thus deterred from proceeding with my work, and I have good reasons for my determination to persevere.

"One of these reasons is, that I believe the religion I teach to be the only true religion. I believe that there is not another true religion in the world: and that poison would not be more hurtful to the bodies of men than all other religions are to their souls. And whether I have reason to believe this or not, yet while I do believe it, it would be inhuman in me not to go on with the work I am about. He who believes that his neighbour is taking poison and does not tell him so, is a bad man; and he who believes his neigbbour is in the way to hell, without trying to turn him out of it, is worse. My brethren, humanity forbids my remaining silent, and obliges me to tell you that you are ignorantly going on in the way to hell, and none but Christ can save you.

"Another reason why I act as I do is, that our sacred Books command us to publish our religion every where, in all nations, to every creature; and while I believe this to be the command of God, I should certainly be a very wicked man if I do not obey it, so far as I have the ability to do so.

"Having given these reasons for my present conduct, allow me, my dear friends, to say that if this religion be true, then all who receive it will be saved; for it is written in our holy Books, that whosoever believes in Jesus Christ will not perish but have everlasting life in heaven. And again the same books say that he who believes not will be damned.

"Now, my brethren, these are very weighty words, and you ought to examine whether they be true or not. If they be found false, then you may safely despise them; but if they be true, and you despise them, then you are undone for ever.

"What more, my brethren, shall I say to you. If there were two bridges over a river, one on your right hand and the other on your left, and a friend said to you, 'Do not go on the left hand bridge, for it will break, and you will be

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drowned; but go on the right hand bridge, and you will be safe,' surely in this case you would examine both bridges before you went on either of them, and you, by that means, would avoid the danger and save your life. So, my friends, I beg of you to examine these two religions, Hindooism and Christianity, and receive, and hold fast that which is good, that by that means you may save your souls.

"In this interesting inquiry I shall be glad to afford you any assistance in my power, accompanied by my earnest prayers that you may find the way to eternal happiness."

The following extract from a letter written by Mr. Bampton furnishes all the intelligence we have respecting the writer previously to his leaving Pooree in quest of health.

Cuttack April 8, 1828.

"My dear Brother,

We reached home in safety on the 4th of last month. I preached for a while every evening; but, on account of my cough, have not opened my mouth for more than the last three weeks. The cough has seemed very fast, and has excited some fears; but I am in the hands of God who has, I trust, yet more for me to do. Having in similar circumstances felt the good effects of fatigue, I *walked* the greatest part of the way hither last Friday and Saturday. I have also felt very great depressions of spirits and some other symptoms which made me apprehend a serious illness. Thus one is soon taught effectually that the strong man must not glory in his strength."

At Pooree several individuals have at different times appeared to receive the gospel who have not made a public profession of it. Some notice of one of these has already been given. A few particulars respecting another may not be uninteresting. He was a Brahmun from Benares named Atmaram. The account which he gave of himself furnishes a curious display of some fallacies by which Hindooism is upheld. Mr. Lacey writes—

Gunga Dhor has been to Pooree to visit Atmaram, our inquirer; and he returned with him on Tuesday. I have had

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several opportunities with Atmaram, and see nothing but what is calculated to give the best hope of the sincerity of his profession, and soundness of his conversion. The other evening he gave me the following particulars. "I heard the Padree Sahib at Banares, say, while preaching in the Bazar, that 'Jugurnath could never save from hell, and that he was all deception.' This declaration much surprised me. And when I returned home to my companions, I informed them of what I had heard, but they satisfied my mind regarding the falsehood of the Padree's words, and the truth of Jugurnath, by the following arguments, 'If Jugurnath were not true, how could his car move forward of itself? If Jugurnath were not true, how is it that the uppermost pot of rice, of twenty, all placed one upon another, on the same fire, is ready first and the pot next to the fire ready last of all?' I confessed if this were the case Jugurnath must be true, and accused the Padree of speaking maliciously. I immediately determined to make a pilgrimage to Pooree, to be quite satisfied in my own mind regarding the power of Jugurnath to save. I set out, and after many months arrived at Pooree, weary and emaciated. I waited with great anxiety for the Ruth Jattra, and when Jugurnath came out, I stood near to observe how his car moved on of its own accord. I waited a good while, but at last there came running several thousands of men who took hold on the car ropes, and after a deal of flogging and pulling, the car began to grate on its wheels. When I saw this, then I said, this is all a lie, and asked why Jugurnath did not move on alone; my informant said it was not his pleasure. I now only waited to ascertain the truth about the rice cooking. And for this purpose I visited the idol's cook rooms, but soon discovered that, while the bottom vessel was quite ready, the uppermost was cold and unaffected. I was now satisfied that what the Padree had said was quite true, and that Jugurnath was all deception. I have now no regard for wood or stone, but wish to trust for salvation on Jesus Christ who died for my sins." This was Atmaram's simple tale. He is a man who seeks for evidence, and who, when

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he finds it yields to its authority. He has nothing remaining to complete his change of religion, but to master his fear of persecution and want."

To Mr. Sutton, Atmaram stated that he and others were invited to undertake the pilgrimage, by Jugurnath's missionaries in Hindoosthan.

"After seeing the crowd drawing the car, Atmaram remonstrated with the pundas and others on their duplicity in deluding the people with lies. They modestly replied, 'Why, don't you see he is going by himself now?' 'Where, where?' was the anxious reply of our friend; 'where' replied the pundas, 'every body sees that he is going by himself now, but the fact is you are so sinful you can see nothing, and it is for your sins Jugurnath has blinded your eyes that you cannot see.' In this manner they had the insolent effrontery to attempt to persuade the man out of his senses, and that he was struck with judicial blindness for his sins. It staggered the poor fellow, and doubtless many believe these wretches; but says he, when I heard the Sahib preach, I said, that people are right and we are wrong."

As Mr. Cropper was at first stationed at Pooree with Mr. Bampton, it will be proper in this place to introduce some account of his short, but active course. In his way to Pooree he spent about a month at Balasore, and another at Cuttack. By his amiable and christian Conduct he greatly endeared himself to his associates at both of these stations. The following journal was forwarded by him to the Secretary soon after his arrival at Pooree.

April 10th, 1828. Arrived at Pooree on the first April, and found brother and sister Bampton tolerably well.

April 16th. Last Friday was the swinging festival. About five in the evening I proceeded to the town, and found it was to take place at night. In about twenty minutes, I heard the beating of a drum, and in a few minutes after found one of the men had the hooks in his back ready for the festival. Advancing towards him, I was surprised to see a man behind him holding two cords that were fasten-

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ed to the hooks. At my approach they began to dance; the man with the hooks in his back was dressed up in the most ridiculous manner; every time he jumped about, the man with the cords pulled the hooks as if to prepare him for swinging, for I observed the cords were always tight and the flesh continually stretched. After he had passed, a little boy came along attended by a crowd of boys and men, or boys of larger growth; the little lad could scarcely make a dance of it: the hooks in his back were not so large as the hooks in the back of the men. They not only swing on a pole fixed to the ground, but have poles fixed on hackeries (native carts,) and go swinging round the town. I saw two of these infernal looking machines. It became dark and I returned home.

We insert a letter from Mr. Bampton, which contains some additional information respecting this cruel ceremony.

"I do not know how many swinging posts there were in the town; the number I saw was four or five. All who swung in the place where I was were on moveable posts; these are not uncommon, and there were two of them in that place. These moveable posts differ little from the others, except that the perpendicular part is fixed on a carriage with four wheels, instead of being set in the earth like a common gibbet post; and besides swinging round on these posts, the poor wretches, in a state of suspension, are often moved from one place to another, and at least one of those I saw was in this way introduced to the admiring crowd. There was rather more finery exhibited in the swinging here than I had seen at Cuttack: one difference was, the poor creatures swung under decorations fastened to the ignoble beam, something like the upper valance of an English bed. I am not able to say how many I saw swinging; but I was very near to four or five, when the hooks were being put in their backs. Neither can I say how they bore that operation; for, except one, I could not see their faces. And the moment of piercing the back, they make such a noise with their rude music, as would be

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amply sufficient to drown the sufferer's voice, if he cried out. Every man who swings has two hooks in his back, much like those on which English butchers hang their meat. They are put in so as to take up, as it were, a couple of stitches on the back, the hooks' points coming out again an inch or an inch and a half from the place where they went in. The punctures do not usually bleed much, and the people sometimes choak them up with a powder to prevent it. On several occasions, I observed that care was taken to prepare the poor creatures for being suspended, by a person behind them pulling the cords attached to the hooks sufficiently to keep the flesh stretched outwards.—And when the deluded wretches ran and danced from place to place, previously to their ascent, these people attended them as the shadow does the substance. When a man was let down to rest a little, he danced madly under his gibbet, but an attendant all the while kept the cords tight. With reference to their general preparation for this holy ceremony, Abraham says, "Never drink, never put in those irons;" that is, they are always prepared for it by intoxication. They some times profess to give them a draught of water, during the period of torture, but Abraham says that, instead of water it is spirits. Now and then a man who is suspended will ease himself a little by taking hold of a rope with his hand; but this is so far from being common, that I do not recollect more than one example in three years. I have read too of a cloth fastened so as to help a little, or at least to prevent a fall, but so far as I recollect, in this province they invariably trust boldly to the toughness of their own skins. Some times a man falls, and I heard of one falling this year. The poor men are fantastically dressed, especially about their heads; but I saw at least two dreadfully ornamented. One of them had a stick, forming a sort of a semicircle, attached to his crown, and passing over or behind his shoulders, and then besides the two hooks by which he swung, he had eight arrows stuck in his back: each of these took up a stitch as it were like the hook, that is, the points thurst in and out again, and then the upper parts of the arrows were tied to the semicircular stick I

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have mentioned, something like the spokes of a wheel.—The arrows were, I should think, between two and three feet long, and some of them had perhaps eight or nine inches of iron to them. Another infatuated mortal stood above the crowd to be prepared for the post; and besides the hooks, he was also peirced with eight arrows, but in another way: four of these were stuck in his back, and four in his breast, that is, two on each side, before and behind; and when they were put in, they were tied across each other over his shoulders, so that they mutually acted as levers on the perforated parts. When they had thus prepared their man, they took him off somewhere else, so that I did not see him on the swing. If these people really think that any god or goddess requires them to act thus, how hard it must be for them to love such a deity. If I wanted men to hate God, I think that I should promote my object most effectually by telling them, that he required such services as these."

We here introduce some further extracts from Mr. Cropper's journal:

May 5th, being the first Sabbath in the month, we commemorated the sufferings and death of the exalted I AM. Oh when shall thousands among the millions of Hindostan unite in work and worship so divine! Alas! how different the scene here! Going to the bazar to preach, all was as busy as usual. Poor Oriyas, they know no Sabbath! how can they smile then when it appears? The blessed and adorable Saviour has no charms in their view. To them, therefore, he is not altogether lovely. O were they but half as serious in searching for truth as they are anxious after money how soon would they find the way to heaven!

May 6th. While preaching this evening the natives were inclined to dispute. One says, "If you will worship Jugurnath, I will worship Jesus Christ: if you will not worship Jugurnath, I will not worship Jesus Christ." One man who was rather attentive, said, Jugurnath was his Saviour. I replied, "It cannot be, he is only wood." "*Don't say that word (replied the man,) it is like thrusting iron thorns into my hands and arms.*" Just before we commenc-

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ed preaching, *a procession of gods passed us.* In front were three large elephants, then a lot of barbarous music, and then the poor helpless gods. The idols were gold, placed on a gaudy imitation of a throne, and carried by four men. I think there were five sets of gods carried in this way. Before them were two men playing the fool, by making ridiculous gestures and grimaces to amuse the contemptible objects of their worship. This procession marched slowly to a large tank at the other end of the town, and then were conveyed round it in a boat. This is called the *Chunnun.* I understand that it has lasted three weeks: to morrow is the last day.

May 8th. One old man spoke of the mercy of Jugurnath in giving the maha presad or Jugurnath's food. I replied, "It is the pundahs' mercy: you give them eight annas for a sight of Jugurnath, then they give you two pice of bhat." (boiled rice.) Upon this all the people smiled; some said, "Suttya cotta," (true word.) Returning home I met a man who had come 750 koss (about 1500 or 2000 miles) to see Jugurnath. He had come all this distance for the pardon of his sins, which he expected he had obtained by seeing Jugurnath. O ye British sinners, how will this rise in judgment against you at the last day! Be but as anxious to gain salvation as these people who thus wander blindly, and you will find it to the rejoicing of your souls.

June 7th. I have received a letter from brother Sutton, *he says his work is very up-hill.* Indeed preaching the gospel to Hindoos is up hill work. Some have called Popery satan's master piece; these were not acquainted with Hindooism. The Papists are priest ridden. But what are they when compared with the Hindoos. A Hindoo will eat the dirt that a Brahmun treads on; drink the water with greediness in which his toe has been dipped; fall down before him and hide his face in the dust and worship him, and call him his god, his all. Then that cursed caste—the doctrine of fatalism—the peculiar adaption of their own religion to their carnal feelings. These circumstances, connected with their awful depravity, render preaching to them like preaching to packs of wool.

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Mr. Bampton's illness increasing, he felt it necessary to try a trip to the Sand Heads in a pilot vessel. Mr. Cropper therefore, removed to Cuttack, that he might benefit in the language from Mr. Lacey's experience.

We insert some extracts from a journal written by this devoted missionary while on a missionary excursion.

"November 15th. I prepared my books for my cold season trip. This evening at Telinga bazar, Gunga Dhor preached. Gunga says, he talks with his wife about Christ till she weeps. While I am learning the native accent from him, on my intended tour, I shall endeavour to give him some instruction.

November 17th. I expect to make a tour of about a fortnight for my first start. My accoutrements are, a tent, a palanquin to sleep in, a stool, a plate or two, knife, fork, and spoon, a little sugar, tea, rice, bread, and a few et ceteras. I hope to be comfortable, though I am rather a sociable being, and not fond of being alone. But I hope I live not to myself, I wish to live to him who died for me.

November 19th. Just after worship, Gunga Dhor inquired what became of those who died in infancy. I told him I hoped they would go to heaven. He seemed very much struck with this, especially with respect to Hindoos. When I told him of Chamberlain's affliction in losing his children, he said, "is it not sinful to be left childless; was it not owing to some crime of his?" I told him that the Lord took them to himself, from the evil to come; when he seemed almost overcome. Gunga is a man of great feeling.

November 20th. Moved from Chittru to Chou Dwara. First thing I went into the village and collected a very good congregation, and preached to them with considerable liberty for about an hour; gave a few books, and returned to my tent.

The narrator feels a melancholy pleasure in retracing these steps of his late beloved friend, who whether he be remembered as a man or a missionary is endeared to him by no common bonds. But he is gone, gone from

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scenes of important labour and usefulness on earth, to unite in the everlasting hallelujahs of the redeemed in heaven.

It appears, from Mr. Lacey's letter, that brother Cropper, previous to his death, performed several journies into the country; from the last of which he returned on the 29th of November. On his return he unfortunately got wet in crossing a river, and took some cold. The effects of the cold appeared never to leave him; and from its first attack, the latent seeds of the dreadful fever of which he died, appear to have been working in his constitution, and undermining his life. On Monday and Tuesday, the 1st and 2d of December, he closed his missionary labours and his correspondence to his friends. He was immediately brought down with a fever. Kind and attentive medical assistance was administered to him; but the disorder proved to be beyond the permanent control of medicine. It soon assumed a low nervous complexion, the worst kind possible, and made rapid progress till it terminated his life on Monday, December 8th. He was rational to the last, and breathed out his soul enjoying settled and steady peace in Christ. Thus died a young *Christian minister* and *missionary*, possessing *rare* qualifications in each character. He was sent out with high expectations by his friends, and at a great expense of the church. He had just entered on his vastly important labours, in the midst of more than 12,000,000 of immortal souls, perishing for want of the gospel. This truly was a solemn event; but he did not die by chance; it was the Lord's doing.

CUTTACK. Let us now turn to more encouraging scenes at Cuttack. Here the gospel has been proclaimed throughout the year. Several converts have felt its power and attended to its ordinances. The first baptized was a Telinga, as has been already noticed. The next was Gunga Dhor. Mr. Lacey's journal relates the removal of his last objections, and his baptism.

"March 14th, 1828. We visited the village where the old gooroo sometimes resides. We found the mind of poor Gunga Dhor in a piteable condition. Sometimes he assum-

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ed a kind of indifference, but it was evidently forced; and again he betrayed the emotions of his heart with tears. We found that the old gooroo had furnished him with a number of objections which he said he must have explained before he could become decided; as, 'There are some among you who are not holy in their conduct.' '*If your religion were true, then the government would support it, but they do not.*' Gunga Dhor's heart was with us; but the old man restrained him; partly by plausible objections against the gospel; and partly by threatening the worst consequences, should he be baptized. Our having gained his affections had incensed the poor old man against us; and he was much less disposed to be kind towards us than heretofore. We had a private interview with Gunga Dhor, found him as determined as ever to put on Christ, and he removed all our apprehensions. Poor man! it requires no small resolution to leave companions, relatives, and a respectable situation in life; to become, in the estimation of all, the filth and offscouring of all things. The old gooroo took some cheese with us, but very artfully told his disciples they could not do so. We soon perceived that our principal business was, to get Gunga Dhor away from among these, his former connexions. Had they been idolaters, or immoral, this would be easily effected. But they are moral, and profess no regard for images. We showed him the snare into which he had fallen, and he promised to visit us.

March 16th. While in prayer, Gunga Dhor arrived; and as we rose from our knees we found him flat on his face uniting with us.

March 17th. Gunga Dhor left us much strengthened, with a promise to return to Cuttack. Considering the probability that his relations will either murder, or otherwise injure him, he begs to be permitted to reside at Cuttack. We are quite convinced that, unless he removes from among his Brahminical relations, and the Brahmuns in general, his life and his religion will be in imminent danger. After much prayer, we have agreed to recommend him to come to Cuttack till the storm shall in some measure be past, and then to return to his own place.

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March 21st. Gunga Dhor preached Christ boldly. Numbers of Brahmuns heard, and did not spare him either their reproaches or blows. One said, 'What, are you become a Pheringee?' Another said, 'his blasphemy of Jugurnath might be borne; but to unite Brahmuns with himself is insufferable.' Gunga Dhor is determined to be baptized, and to put on Christ on Lord's day, and has sent his wife word to that effect. She weeps night and day, which gives him no little sorrow, for they are an affectionate couple. Nevertheless, he hopes that when she sees all her expectations of his return at an end, she will be better.

Lord's day. March 23d. We baptized the first Oriya General Baptist Christian, a Brahmun, and a preacher. After suitable preparatory devotional exercises, and all things being in readiness, Gunga Dhor, taking hold of his poita, the badge of his Brahmunhood, and the sign of the highest honour a Hindoo can possess, threw it into brother Cropper's hands, and was immediately baptized.

Soon after the baptism of Gunga Dhor, the ordinance was administered to a widow, who about three months before had sent a box full of her virgins, saints, crosses, &c., and offered herself as a candidate.

In July Mr. L. baptized two other persons, of whom the following account is given.

"They were both Roman Catholics, and consequently worshippers of idols; but I believe the Lord has gradually enlightened their minds by the preaching of the gospel and the private instructions they have received."

The same writer proceeds:

"My dear Sir, this is not all. We have now two candidates, of whom we think well. One is an Oriya Brahmunee, born at Pooree. She was taken by a country-born writer when very young, as his wife, with whom she lived till a few years ago, when death separated him from her and their four children. She has brought them up professed Christians as well as she could upon the little means he left her, and has sent them to the English school and chapel. About a year ago she was induced to bring them to the

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chapel herself, though she could not understand a word; this brought her acquainted with the members of our little church, and caused some worldlings to upbraid her with, 'What do you go there for? you understand nothing.' Her reply was, 'It is the Lord's house, and therefore I know it must be good to go, though I cannot understand.' For about eight months she has, to all appearance, been seeking the salvation of her soul by repentance and faith in Christ; and from all we can judge, she appears to be a believer; and as the church is agreed about her, I suppose she will be baptized in a few weeks.

The second candidate is a little girl about fourteen years old, who has learned to read her Bible well in our English school: she appears hopeful, evidently very different from most of her age in this dark land."

Soon after the date of the last extracts, the brethren at Cuttack baptized the first Oriya female that ever engaged herself to the divine Saviour. Of her, Mr. Lacey writes, "She was for many years a wretched Magdalene, but now is, by the grace of God, a humble devoted disciple of Jesus Christ."

We will close our account of Mr. Lacey's labour at Cuttack this year, with a few more extracts from his journal:

"The following is an account of two Suttees given to me by an eye-witness: as soon as I was informed of the circumstance, I took a guard of soldiers and hastened to the spot. I found the woman greatly intoxicated, but the preparations for the sacrifice were in a state of forwardness. The pile was constructed in the following manner. The pile itself was raised to the usual height, but around the pile, at a small distance from it, was a fence or enclosure six feet high, constructed of under-wood platted strongly and bound together at the four corners. At one end of this enclosure, was a kind of ladder made of the same materials, reaching to the top, sufficiently slanting to allow the victim to ascend with ease. From the top of this ladder the victim was to precipitate herself upon the flaming pile beneath. I expostulated with the persons principally con-

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cerned in the sacrifice, regarding the enclosure, and demanded that in whole or in part it should be removed so as to admit of an escape should the woman attempt it; and accordingly a part of one side was broken down. The ceremonies and perambulations being over, fire was put to the pile, upon which the corpse was already laid. The fire burnt furiously, and on account of the height of the fuel, the heat upwards was extreme. The woman now ascended the ladder, and arrived at the top, but at that instant the flames from the action of the wind above the fuel, met her, and she immediately drew back. In a few seconds she again attempted the sacrifice, but was again repulsed by the curling flames, which now rose with great violence. It must now have appeared a doubtful case to the Brahmuns and relatives; however, she again attempted, and to prevent the failure of the third attempt, in spite of the guard of soldiers placed to prevent the use of force, a Brahmun followed quickly behind the victim, and as she arrived at the summit of the fence, he thrust her headlong into the flames, where she was suffocated in a moment. This Brahminical wretch was allowed to escape with a few months' imprisonment.

"In the second instance the woman was not intoxicated; many arguments were used to induce her to alter her resolution, but used in vain; she said she had made the same sacrifice several times in former births, and that she should complete her felicity this time. Offers of maintenance were made her, but these were ineffectual also. The pile was constructed as above described, but not having any authority invested in my hands, I could not interfere. The woman rose from her sitting, and taking rice, cowries, &c., she distributed them to the people, who were eager to receive them. She completed her perambulations round the pile, and then with a steady foot, and apparently cheerful countenance, ascended the ladder, and having reached the top of the enclosure, she unhesitatingly threw herself upon the burning pile beneath, where the corpse was already consuming. In a few moments she was seen scrambling

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up the inside of the enclosure, attempting to escape; and, contrary to expectation, she succeeded in getting into the river just at hand. The people got round her to force her again into the fire, and would have accomplished their purpose, had not the proper authorities interfered: with some rough handling they succeeded in saving the woman from her murderers. She was taken and placed in security, but survived only a few days; and there were the best reasons to suppose that her death was occasioned by the operation of slow poison administered before her attempt to burn, to secure her death within eight days, in case she should escape the flames. She was burnt very little. The advantages resulting from sacrifices of this kind are secured if the victim can be despatched within eight days after the husband's decease."

"Lord's day, 30th. I first proved to the people that we could not expect pardon by the performance of good works, and then led them to the Saviour. I read to them the case of Mrug Raja, related in their Bhagabot, and they could not then deny what I maintained. In establishing any doctrine, extracts from their books are exceedingly useful, and every missionary to the Hindoos will be ill qualified for his work without a knowledge of them. Paul took this method to convince his hearers, and his example justifies the practice to a certain degree. The proof from their shasters which I brought forward this evening, is always successful. Mrug Raja was a king in the neighbourhood of Krishnoo's incarnation. He performed a vast quantity of meritorious work, but he once through ignorance happened to give a cow away a second time, which had strayed back to his herds. For this the former owner, a Brahmun cursed him, and he became a lizard in a dark well in Brindabun. From this curse Krishnoo released him; and as soon as he was set at liberty, he gave his deliverer the following relation of himself, which is what I repeat to the people.—

"Hear, O Krishnoo, with attention; I made many gifts of cows; as the dust of the earth; as the stars in the sky; as the drops in the rainy season: according to this calculation

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I gave gifts of cows. They were all in a state of youth and excellence, as large and round as mountains, their calves with them. These were the purchase of riches properly obtained, and their ancles shone bright with silver. But hear, O Krishnoo, and in your presence I will relate what more I bestowed; gifts of oxen, land, gold, various diamonds and precious stones, common elephants and horses; gifts of female slaves; of all kinds of seeds, and in large quantities, and of the best quality; gifts of all kinds of conveyances, as palanquins; gifts of male elephants, &c. But how can I count them over in order before you? Thus I presented gifts; but O! I committed a small sin. In a little time I died; but O, Bhogwan, here my story. In the time of death, the angel of Jum, (Hindoo regent of death,) stood before me, and binding my body, carried me to Jum. At that instant the regent of death gave me much commendation, and after examining my merit and demerit, beholding me, spoke thus, 'Hear, O king, greatly meritorious, who can relate your merits? but you have committed a trifling sin, go and receive its punishment.' Thus speaking he commanded one of his officers to turn me into a lizard; in that form to bear heavy afflictions in the well in the wilderness. Jum thus speaking, I assumed the form of a lizard." After this relation I ask the people what hope there is for them from works whose sins are so much greater and whose merits are so much less? when they generally answer, "True Sir, true sir; then what must we do?"

An interesting statement of the nature of Hindoo idolatry is contained in a letter from the old gooroo mentioned in a former page to one of the missionaries, but professedly addressed to Christians in general. The aged writer sees the folly and wickedness of his former superstitions, though he has not yet appeared decidedly a follower of Christ.

"O ye favoured people, who are blessed with the Divine Spirit, ye have existed one thousand eight hundred years, and what have ye done for this dark world? I am a Hindoo boishnob, poor and destitute, but ask of you neither land, nor elephants, nor horses, nor money, nor palanquins,

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nor doolies; but I ask what can be done to teach the people to obey the laws of God? O holy people, this I ask.

"Pooree is the heaven of the Hindoos, yet there the practices of mankind are adultery, theft, lies, murder of the innocent, whoremongery, eating of fish with maha presad, disobedience to and abuse of parents. * * * Such is the religion at Jugurnath! For these crimes the people are visited with rheumatisms, swelling of legs, leprosy, scrofulas, grievous sores, and acute pains; blindness, lameness, and such like. Such are the servants of Jugurnath. And now, holy people, hear the names of the gods of the people; gods, which the people, when they have eaten, rise and worship; these are gold, silver, brass, iron, stone, wood, trees, fire, water, &c. These be the names of the gods, and these be their servants. To serve these gods they burden themselves with expensive ceremonies, and costly rites; they inflict their bodies and their souls with pilgrimages, and many cruelties. The Brahmuns no longer observe the Vedas, nor the devotees keep mercy. O ye Christian rulers, ye feed the rich, the proud, and the great, while the poor and destitute are dying in want. O good fathers, good children, good people, hear the cries of the poor, O good people, hear!

"The thief is judged, the murderer is judged, the perjured are judged, and all the wicked are punished according to their crimes: a large army is kept in obedience to your orders, but why are not the people made to obey the laws of God? Ye are the seed of the good, ye keep God's word; cause the subject to keep it. The Mahrattas were robbers, but they relieved the distressed. Europeans are faithful rulers, but in their government falsehood abounds. Children, fathers, the fate of all in the four quarters is in your hands! O good people, the subject has become wicked, having fallen into error, and in consequence gets not food nor raiment.

"Rulers are the examples of the people; O good people, teach them God's commandments by your example. If ye will do this, then it will be well: and if ye will not, then

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may it be well. If ye will do this, then ye are gods to the people; if ye will not, then ye are stones to them. What more shall I write? Do as ye will; still, religion is true, religion is true, religion is true!"

BALASORE. At the close of the last year Mr. and Mrs. Sutton set out upon a missionary tour through the north-east part of Orissa, a part of the country, up to that time unvisited by any Christian missionary. The following extracts from his journal are inserted.

December 14th. Had a long opportunity with the people. Just as I was about leaving, one or two respectable persons came up, and engaged me in close conversation till long after dark. After I had left, as I was walking quite alone, just out of the town, a volley of brickbats was sent at me, one of which struck me a smart blow on my shoulder-blade, the others struck the ground near me. I looked about me as well as the darkness would admit, and saw one fellow running away, and several others crowded up together. This is the most violent attack I have ever received, and I confess that it alarmed me considerably. I have several times, particularly at Pooree, had dirt and small stones thrown at me, but this seemed to be a much more malicious attack than any thing of that sort.

17th. Set out very early on an excursion in the northern part of the province.

21st. Rode to Patna. By the way saw two of Jugurnath's pilgrims lying under some trees unable to proceed further. As I had no medicine with me I could do nothing for them, but proposed visiting them next morning. Returning to the town I saw a blind Brahmun in a litter crying aloud. On inquiring what was the matter, he said that he was returning from Jugurnath, and that his bearers had fled and left him, and he was dying of hunger. As he had money I made the villagers supply him with food, and on my return I called at the police office to furnish him with bearers for the next stage. It appears that there is a custom of some sort, though what I do not well understand, by which they are obliged to furnish bearers for certain

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characters from village to village, free of expense. This man was one of that class, and he had the written order of the judge for that purpose. Why he went to Jugurnath is past my power to explain: it could not be to get a dursuna, (sight of the idol,) for the man was blind: or if he went for that purpose in hopes of receiving his sight, he came back disappointed.

Further in the village, beneath a tree, lay another of Jugurnath's adorers just breathing his last. He was too far gone to speak. The people said he had been lying there a day or two, and he had nothing to eat; and what is worse, the village watchman had taken away his brass lota (water-pot) and ten pice, and had given the poor fellow nothing to cover him. O the cases of villany and misery I am daily called to witness! it is enough to raise all that is human in me in rebellion against my species.

Sabbath morning, 23rd. At Banapoor and Rajnagur I collected from ten to twenty people. Several women came to the doors and hedges of their garden to hear me preach. To one old lady I talked as follows.—"Well, mother, have you heard what I have been talking about?" "Hear, yes: why should I not hear?" "That is very well. Have you any sons or daughters?" "Yes." "What do you teach them?" "To work in the house and fields, and get money." "Don't you teach them anything else?" "I teach them to fill their bellies: what else?" "Well, but will your money go with you when you die?" "No, we must go alone." "What will filling your bellies do then?" "O nothing, they will mix with the dust." "And what will become of the soul?" "O, it will fly away." "But if you don't obtain salvation don't it go into a place of punishment?" "Yes." "Well then, think about what I have been telling you, and teach your children." "O, (she says,) they won't mind me." "But it is proper they should mind." "O, but they won't: they will kick me, and cuff me, and abuse me." I then talked to the children a little, and went to another village.

Mohunpoor. A Raja, who lives in this place, sent for me

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to day. He had little desire to hear about the gospel; indeed he scarcely dare speak, or even think, for himself on religious subjects. When I pressed him to take a book, he looked at his attendant Brahmun who kept his conscience, with as much fear as any schoolboy looks at his master, and after his Brahmun had said no, he durst not say yes for himself. I happened to say, in the course of conversation, in answer to how long I should stay in the country? that I intended to remain till I died, and when I was gone I hoped another would succeed me, and so on till the gospel should spread universally: but this appeared to annoy Mr. Brahmun very much, for he seemed to think there would be no end of us.

Agrachor. I said something about the gospel, which excited a great sensation; so that I may say on the next day (Sabbath) nearly the whole city came together to hear me. On the morrow (Monday) very early, many people again assembled. They however, soon began to behave extremely bad, and I found it necessary to refrain from distributing any more books; several insulted both me and Mrs. Sutton, in the most obscene language imaginable. Agrachor is a place of considerable importance, and contains two large temples; the principal of which is dedicated to Mahadave, in honour of whom there are some large assemblies held in the course of the year.

January 1, 1828. We left Agrachor about four o'clock in the afternoon, and reached Bosdabpoor about seven o'clock.

Bosdabpoor is another strong hold of idolatry; here are two large temples, one dedicated to Ramchunder, and another to Jugurnath. The Ruth festival is celebrated here in honour of the latter, at the same time as at Pooree. Maha presad is also cooked for the idol and his servants. The Ruth, like that at Serampore, is covered with obscene representations, and like that, also remains under a shed from year to year. This contains twenty wheels, and is about twenty feet high.

At Balasore, Mr. Sutton resided close by the great road

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that leads to Jugurnath. On one occasion he thus describes the zeal of idolaters, hastening to attend the Ruth Jattra:—

"The carnival of death is fast approaching at Jugurnath, and the numbers who now flock along the road, are astonishing. From long before sunrise till sunset they go, and go, and go, of all countries, and languages, and tongues, and people. There are more from the distant parts of India this year than I have ever seen before. There are a great number of vehicles of all shapes, sizes, and descriptions, besides camels, elephants, and horses in abundance."

Some descriptions given by Mr. Sutton of the state of multitudes, whose wretchedness he witnessed when on a journey are awful.

"For fifty miles the great road to Jugurnath is every where full of pilgrims passing to and from that accursed thing. Many are blind, who go to obtain holiness by approaching that vile block; one of this description lies now by the door of our tent, at the foot of a tree. What a poor wretch he is! He is perpetually crying 'Give me some food; I die, I die; my body is shrivelled, my feet are broken, and my substance is passing away with the cholera. Ah Boba, Boba, I am a blind Padre, and have nobody to help me. Here I am, come four months' journey to visit Jugurnath, and he gives me nothing but sorrow. What can I do? I die. What can I do? Ram, Ram, Ram, O Jugurnath!' I have given him a rupee and some rice, and led him to the road; and now afflicted and alone he has gone groping his forlorn way, blind in body and soul."

In July Mr. Sutton took a journey to Pooree to assist at the Ruth Jattra and attend the Conference. The Brethren of the Conference at Pooree unanimously agreed to call Gunga Dhor forth, and employ him as a native preacher in the service of the society. Respecting his talents and spirit, Mr. Lacey writes:

"Gunga Dhor has been unanimously received on the funds of the mission at a salary of seven rupees per month. Gunga Dhor came in to day and preached in the bazar to a large congregation. He repeated and explained to them

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a few verses of the 'Nestar rotnakar,' relating to the death of Christ and the reason of it. He used the following simple but forcible method to prove that our souls were not emanations from the deity. 'When a potter makes a pot, does he dwell in that pot? So when God made us, he did not reside in us. When the pot is broken, is the potter's soul thereby unhoused, and forced to seek another dwelling? The pots he makes are often broken, but the potter is unaffected, and lives to make many more. So God is not forced to seek for shelter when our bodies die, but is quite independent of us, and lives to create more.' Gunga Dhor's preaching is very simple and affecting; principally consisting of a relation of the Saviour's death. He has a superior mind, and with a little attention being paid to him, will become an efficient minister in Christ."

We return to the labours of Mr. Sutton at Balasore:—

"Since my return from Cuttack, I have been almost every day employed. In the bazar my congregations have been large, and there has been no small stir among the people. Many cried after me for books when my stock was expended. But the most interesting work has been at home, where I have been engaged from morning till night, reading, singing, and talking, to visiters. I have never seen any thing like it heretofore, and have sometimes wondered whereunto this will grow. Among the different inquirers one respectable and intelligent character has interested us. He has visited me daily, with little exception for nearly a month, and to day, the 30th, he appeared somewhat disconcerted that I was so much engaged with others that he could not speak to me privately; he however said it was his supplication that I may become his dhurma peta, viz., spiritual father. I took an opportunity of praying with him and one or two of his friends, in which they seemed much interested, and he assured me he had left off praying to the gods, and now read his Dhurmapoostuck (Bible) and prayed to his heavenly Father."

This individual appears to have been kept from making a profession of Christianity by the iniquitous state of the Hindoo law. On this subject Mr. S. remarks:—

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"My interesting inquirer, alluded to above, still comes almost daily; but seems more disposed to reject idolatry than to embrace Christianity; to this point I have seen many apparently brought. They are obliged to feel the absurdity of Hindooism, yet the sacrifices which must attend the reception of the Gospel, lead them to cast about for a middle way. I apprehend it is not generally known (at least it is not generally felt) in England, that a Hindoo's loss of casté, as the law now is, also exposes him to the loss of all claim on *hereditary property*. Surely this ought not to be under a Christian government." *

* This law, it is said, has lately been repealed.

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CHAPTER XIII.

Mr. Bampton was this year, 1829, almost entirely laid aside from his work. The two assistant labourers raised up in the country were dismissed on account of improper conduct; Mr. Beddy we were unable to obtain. And Mr. Cropper, as before related, was called at the close of the past year to his eternal rest. We have therefore little to record this year besides the labours of Messrs. Lacey and Sutton.

At Cuttack Mr. Lacey continued his labours, though he had some attack of indisposition to interrupt his exertions. We insert the following abstract of his proceedings.

"Our prospects among the natives are encouraging, we have three candidates: one a poor old female, a Brahmunee, who was on her way to Jugurnath for the twelfth and last time; but God, the God of grace and mercy, arrested the poor old devoted pilgrim on her way. At Tangy, she heard the name of Jesus from Gunga Dhor, and said, 'This is what I want; I will go no further.' Since this time she has remained with our native brother, and we hope to baptize her soon. She says, 'I am old and shall die soon, therefore do not delay in allowing me to profess my Saviour.'

"Gunga Dhor has preached among the people through the year without interruption. He has frequently been engaged two or three times in the day. The places of preaching are the same as last year, except that Gunga, in going to and fro, has stood and proclaimed the Saviour in other parts of the town. Our native brother, as a Christian, gives us great satisfaction; but, as a preacher, he has greatly improved, and is a labourer for whom our best thanks are due

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to the Lord of the harvest. The fervency and affection of his address are very peculiar, and the clearness and force with which he states and defends divine truth, and combats idolatry and sin, very commonly silence the most stubborn and ill-disposed objectors. These affectionate addresses flow from a heart overflowing with pity for his perishing fellow-countrymen; for he knows their depravity, the impotence and imposition of the saviours they trust, and their disregard for their eternal welfare, better than most are able to imagine who have not been, as he has, an idolatrous Hindoo with them. The effect of preaching the gospel is wide and deep, and such as could not have been effected by any other means, and proves the wisdom of the Saviour's commission, 'Go ye therefore into all the world, and *preach* (as a crier) the gospel to every creature.'

"A man, from the neighbourhood of Berhampore, said he had heard of me, and as he knew the idols were nothing, wished to know the way of salvation. The man from Gope, mentioned as an inquirer two or three years ago, has been with us. He says he knows that Jesus Christ is the only Saviour, and has great terror on his mind for not obeying him, and yet that he is so entangled in the net of the world, that he cannot."

Mr. Lacey, after referring to the mental struggles of a Hindoo, who has since owned Christ in baptism, observes:

"There are two others of the like experience, and they have all forsaken the old gooroo and are consistent in their conversation. Gunga Dhor says they must come forward soon. These are persons of respectability and good family."

A few Hindoos have been added to the flock of Christ. Krupa Sindoo is one of these. Mr. Lacey writes:

"We have baptized Krupa Sindoo, of Sutybaje. He was first disposed towards Christianity by hearing in the street at Pooree of the love and sufferings of Jesus Christ for a sinful world. This is the gospel, and, as far as we can judge, it has been to him the power of God to his salvation. I have felt encouraged from this circumstance, to preach much, and indeed principally, the '*Cross of Christ.*' I have

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observed it to produce seriousness hundreds of times. Krupa Sindoo chose to reside at his own village, of which we were glad; he will be useful, for he is able to give a reason of his hope. His new religion, however, has made his neighbourhood very warm for him; he meets with the greatest opposition from his own mother, who tells him that he has sent his whole race to hell, and 'O that he had died long since.'"

Hindooism is well known as a demoralizing superstition. Some remarks of our brethren, when referring to Krupa and his trials, previously to his baptism, represent it as, in many instances, occasioning *temporal* as well as eternal ruin.

"He is in debt in consequence of the heavy expense of his father's funeral, and he wished to pay this before he professed Christ, lest his creditors should say he became a Christian to cheat them of their property. He has been able to pay off 25 rupees, besides maintaining a family in the last year. He says his judgment says to him, 'follow Christ now, for you may change your mind or die before you pay all this debt.' Hindooism ruins the prospects of thousands of families. This man is of a good caste, and when his father died he was obliged to spend 200 rupees to feed a parcel of idle Brahmuns, which has ruined his prospects ever since, and will still press hard on him. It is almost impossible for a Hindoo to clear himself of debt, at the exhorbitant rate of interest on which they borrow their money."

Concerning another convert to Christianity, Mr. Lacey writes:

"We have had another disciple of Sundra das, the old gooroo, named Ram Chundra with us—he is convinced, and is not far from the kingdom of heaven: but O, the difficulty of giving up his credit, caste, &c.! Here he stops, unable to leave all and follow Christ. His mind is uneasy; the guilt of sin alarms him, nor can he rest in his old hopes and saviours. He sees the suitableness and glory of the gospel, and places his hopes on the atonement which it reveals, nor can he long hold out."

Mr. Lacey writes: "In the afternoon Gunga Dhor ar-

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rived from a three days' journey among his old friends and relations, to visit and encourage some enquirers. He brought Ram Chundra with him, whom, by divine permission, we shall baptize to morrow.

"Lord's day, November 1st, 1829. Ram Chundra's relations have arrived in a large company to persuade him to recant and go back with them. They had the whole forenoon with him alone. The answers which he made them were firm and prudent. In the afternoon they came to me to beg of me not to baptize him, and the following are some of the reasons urged. 'He is a great man's son, and his name is known very far; it will be a sad thing for him to become a Feringee. His caste will go, and with him will sink a whole race. His wife will put a rope round her neck and hang herself. All his children will become unprotected.' At five o'clock we set out for the river, and as soon as we left the house an affecting scene took place. Ram's brother came up to him and hung upon him weeping and entreating him not to go, and the whole of his friends were much affected. We expostulated with them, and they allowed him to proceed. He also remonstrated with them in a firm and decided manner. We all proceeded together to the water side, where some Europeans, country-born people, and about 200 natives were collected."

The compiler of this narrative has met with some very severe remarks upon the conduct of missionaries, in encouraging native converts to forsake their families and friends, in order to embrace Christianity. He would answer for his colleagues and himself, that they have always taken great pains, in such cases, to bring over the opposing party; and have made use of every argument in their power to prevent a disruption of family connexions. But when they could not effect this desirable reconciliation of the parties, they felt obliged, from the express declarations of Christ, and the examples of the apostles, to direct their converts to come out from among idolaters and be separate.

It should be remarked, however, that notwithstanding all the violent expressions of grief and opposition manifested by the relatives of native converts, there has been, in our

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mission at least, scarcely an instance in which they have not been speedily reconciled; and in several cases the opposing wife and angry husband have been subsequently converted and baptized. Let not then those who have but a superficial acquaintance with this subject, be too hasty in forming their opinions.

"November 2nd. This morning the natives, like tigers, fell on our brother Ram Chundra, and turned him out of his house, saying, that he was turned mussulman and had no more to do with that property. This is quite false, for it is not he, but his heir that is disinherited by this step, and we shall probably obtain easy redress."

In a later communication reference is made to the spirit and trials of Krupa Sindoo and Ram Chundra.

"They have suffered a good deal of persecution for the gospel's sake, and are still persecuted. The washerman has refused to wash their clothes, and the barber to shave them, which, in this country, are some of the highest marks of disgrace, as these people are of very low castes. Krupa Sindoo bore this shame best, and wore his long beard and dirty clothes without a complaint, and as the persecution arose only from a spirit of malice, they soon came to him and proposed to assist him as usual. Rama felt this disgrace most keenly, and applied to a native officer for redress, but finding him of the same malicious disposition he gave up and submitted to the disgrace, and no doubt the difficulty will pass away. For some time Rama's mother, wife, children, and brethren, refused to eat or associate with him; they have now lost caste with him, and appear reconciled."

In reference to the native converts generally, Mr. Lacey makes one remark which furnishes an answer to a common objection of the Anglo-Indian enemies of missions.

"With one or two exceptions our converts are all of respectable connexions; and this demands our gratitude, principally as it furnishes a triumph over the confident boasting of an unbelieving world, that persons of respectability of character and circumstance, will never embrace the gospel."

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We will now select a few miscellaneous notices from the journal of Mr. Lacey.

November 20th. Yesterday Gunga Dhor arrived at Cuttack with his wife and the aged female. His wife is at present too bashful to converse, and so we know but little of her mind; what we can learn is not unfavourable to her religious character. The old lady is very cheerful and gave me satisfaction: she has been eleven times to Jugurnath, and was on her way the twelfth time. She has respectable relations, but she gives them up for the salvation of her soul, and honour of her Saviour. In the evening we found Gunga Dhor in the large bazar, surrounded with a large assembly, who were abusing him dreadfully and preparing to beat him, but as soon as they saw us approach, they said, "Here comes his Gosiae," and behaved better.

Lord's day, February 1st. Baptized two candidates. The first the aged Brahmunee, who has been eleven times to Pooree, and was going the twelfth and last time. She is the first fruits of Gunga Dhor's labours. The other person was the eldest son of Mr. Baptist. We sung and prayed in English, and I delivered a short address in English and Oriya.

February 23d. Gunga Dhor labours regularly in the bazars in Cuttack, and some come and ask him further about the new way. His wife wishes to be baptized, and appears to be a fit subject for the sacred ordinance. Hurree Sou goes on well.

The conduct of the above named inquirer, Hurree Sou, as well as the other cases alluded to in this narrative, shows how difficult it is to decide on the native character. Gunga Dhor, a native Brahmun, said of this man, "his mind is so well established that he will never go back." Yet he did go back, and there is less probability now than there ever was, since we knew him, of his professing Christianity. May we not, however, indulge a hope that some of these timid inquirers, though not added to the church militant, may yet be found with the general assembly and church of the first born, whose names are written in heaven?

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April 6th. Yesterday I baptized Gunga Dhor's wife. I think she is a true believer, and had great pleasure in receiving her.

At one time Mr. Lacey writes—

"Gunga Dhor has had a son born to him, but he appears little elated with his boon. He looks on the event with a very different and improved view from what he once did, and said to me the other day, 'Why should I rejoice over an event for which I may be very sorry at last? Should he be wicked, or not serve God, with what view shall I look on the rejoicing at his birth in the day of judgment?'"

The Christian thoughtfulness expressed in the last anecdote, is truly instructive. Many Christian parents, might learn an important lesson, from the observations of their Hindoo brother. Did parents more generally and seriously think how they shall meet their children at the judgment bar, there would be more commonly an anxious concern cherished, to train them up in the ways of piety and peace.

We now proceed with a few more extracts from communications of Mr. and Mrs. Lacey, to the close of this year.

Pooree, June 1st. A talkative Brahmun prevented my speaking for some time this afternoon. Jugurnath fed and clothed him, and gave him whatever he desired, and he should not leave Jugurnath. I asked him, if among his many desires, he desired a new heart, for that which he now had, would prevent his salvation, unless changed; then endeavoured to convince him that instead of Jugurnath he had been serving a log of wood. The proofs of this proved too strong for him, and he left me in possession of the multitude and went his way. Another man said what had been proved could not be resisted; but that they could never receive the truth from me, a person of no caste —a barbarian. Had God sent them the true knowledge by one of their own nation, however poor or low, they would have received it. The man appeared seriously to lament this circumstance.

4th. A pundah made the following speech, standing in the midst of the people, "Oh, oh, Sahib! what will you

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teach these people? To cut up pigs and eat them; to cut up fowls and eat them; to cut up cows and eat them? Yes, yes, ye people, this is the knowledge, this is the religion, this gentleman will teach you. What! can you do these things?" A native officer, and a mussulman, who had stood and heard this abuse, came up, and made the man sadly ashamed of himself. He said in a loud voice to him, "You know, pundah, that if you did not get your belly well filled, you would not regard Jugurnath another moment!" The man too well knew this was the fact, and was ashamed and passed away.

5th. In the large tank, called Indrea Dummon, near which we dwell, is a number of tortoises. They are so tame as to come to the side and eat from the pundah's hand. The tortoise is an incarnation of Vishnoo, and hence the people have been taught to worship these in this tank. They have regular priests who worship them and propagate their worship. These priests daily receive considerable advantage from gifts of money and fruit from the deluded people. The priest daily calls the creatures to their meals.

11th. This evening we departed from Pooree for our place at Cuttack. Our beloved child was very ill when we started. We got to Sutyabaje about eight o'clock, when I went to see her, she lay on her mother's lap breathing out her precious soul to the God who gave it. We dared not express our grief or emotions for fear of her death being discovered to the bearers, in which case they would have refused to carry us farther; I parted therefore to see her no more, and we passed along as though nothing was amiss. In about half an hour afterwards I called to know how she was, and was answered, "All is peace." Blessed be God, we were enabled to bear the bereavement almost without a tear, and entirely without a murmuring thought. We arrived safe at home without the bearers knowing what had taken place.

12th. We found brother and sister Sutton at Cuttack, who assisted us in our mournful preparations. In the

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evening we laid Mary alongside her brother John, and dear Cropper. She makes the sixth little body which lies here belonging to our mission.

August 1st. The late Ruth festival was a dreadful season of sin, sickness, and death. The poor wretches' remains are now nearly consumed away, and their poor unsanctified souls are lost, forever lost. The contagion spreads around where the pilgrims resorted and slept, and several of the inhabitants have been taken off with it.

November 3d. Left Cuttack to see brother Bampton at Pooree, and to attend to our conference there.

6th. Brother Beddy's offer is finally declined. James Sunder is to be called into the province immediately. We have decided to have a small hymn book published in Oriya; all this has been the principal business of our conference. Set out for home at five o'clock; and was greatly moved with seeing the multitude of pilgrims crowding to Jugurnath. The road was literally crowded for the first two miles; men, women, and children all passing on with the greatest apparent concern. To no one of this vast multitude is the Saviour known; all are strangers to the way of peace and salvation—all are posting to death, endless death, where millions have gone before them. I could do nothing more than alternately cry out, as they passed, "Return, return! destruction is before you!"

December 14th. Have had permission from my doctor to commence labouring again once on the Lord's day, and once a day in the bazar. He strictly prohibits reading and writing.

Respecting her school, Mrs. Lacey writes,—

"On the second of February we commenced a boarding school, for the indigent Christian children of the station. We have placed twelve boys and girls with the master already, and others are making application for admission. These children are very destitute indeed, generally fatherless. Their friends have no care whether they be able or not to obtain their bread respectably, and they are equally careless about their eternal welfare; so that the condition

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from which they are taken is wretched indeed in all respects. By being placed in this school they will not only be taught the importance of religion, but have the means of obtaining a living put in their power. The board of these children will be of considerable expense monthly; but our excellent judge and his lady, whom we may truly call fellow helpers in the Lord, exert themselves to the utmost in behalf of the school. They subscribe largely themselves and obtain subscriptions from others, with whom we could not succeed. Mr. and Mrs. Pigou subscribe £16 yearly to the school, besides finding money for beds and clothing for the children. They also visit the school once a fortnight, and give rewards to the children according to their diligence. We have made it a rule, that the children attend our chapel morning and evening on the Lord's day, and it is very pleasing to see the boys and girls arranged in rows on each side the pulpit; it reminds us of the Sunday Schools in England; surely these children will rise up a better generation than their parents.

Balasore. From Balasore Mr. Sutton was absent considerable, labouring in other parts of Orissa. During his residence there he was principally engaged, assisted by Mr. Sunder, in visiting the villages and markets in the neighbourhood of Balasore. We insert a few extracts from his journal, and a few remarks with which it was prefaced.

January 27th, 1829. It is with us the struggle between light and darkness; now a ray of light shoots across the long and gloomy night, and now again the powers of darkness seem to rally all their exertions to put it out. Now the Sun of Righteousness appears ready to burst upon our sight; and now a dark thick cloud hides him from our view—the struggle appears to us exquisitely interesting. The full confidence of triumph is often damped by the mighty power of the enemy; and again their discomfited hosts hold out to our view an easy victory. The immutability of Jehovah insures final conquest. The point with us is, Will it be now? our prayers are, "Lord, send now prosperity."

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During the cold season I have generally been in the country around Balasore, from three to five times a week, travelling each day from eight to eighteen miles, and sometimes more; and, I suppose, upon an average the gospel has been made known to about one thousand different individuals weekly. The country is full of little villages in which we can seldom muster more than forty or fifty men, but at the markets we frequently get great crowds to hear us.

December 10th. One incident particularly interested me, while talking to a large assembly of Brahmuns and pundahs (chief priests and scribes,) a poor woman, like Mary, burst through the restraint which such an assembly must impose, came into the midst of us, and said, "Tell me, sir, what I must do to be saved, I wish for salvation." I represented in strong terms the difficulties she would have to encounter if she attended to my instructions, but she seemed the more in earnest and said, "What are these things to me? what can man do to me? I have a soul to be saved, that is what concerns me. I will do whatever you tell me, cost what it will!" My congregation looked on with a smile, wondering that I should condescend to talk with a woman. The poor creature, however, was vastly more to be commended than they, for she inquired that she might know; "But you learned men, (she said, turning to them,) sit here with contempt, and will not give the gentleman an answer, though he has come so far to teach us.". I asked her what she had done to be saved, and she replied, "As I walk through the jungles I say, O Bruhma, Vishnu, Mahesa, save me, keep me from the bears and tigers, and subdue my sinful passions, and save me."

December 16th. Sunder and myself went in quest of a market, but fearing we should be late, turned aside into a village, where a very splendid idol's temple was being built; a shower of rain coming on, the Baboo, who was building it, invited us in. The idol was not yet set up, so we entered and sat down with six or eight men, and talked of the everlasting salvation of Jesus; and when we had talked till dark, we prayed for a blessing on what had been said, and

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for the people, and for the triumphs of the gospel. But, alas! how soon will a different service be performed in this elegant building. How perverted must be the mind of man, and how striking the truth, that professing themselves wise they are become fools, ere they can thus be brought to spend their money for that which is not bread, and their substance for that which profiteth not.

Saturday, 17th. We found, as usual, several who knew me very well, and I overheard them telling others, "It is no use to pretend to argue with him, you will get no honour by that, for all the pundits in Balasore could not refute him." Thus they are constrained to feel the weakness of their system; and yet they love sin so much, and so fear contempt for forsaking it, that they are willing to be the dupes of what they know to be false.

January, 13th. Sunder and myself went to a village at a distance, where we met with two people last week favourably disposed towards the gospel. Our most promising inquirer was absent on business; but we sat down with the other, and from thirty to forty villagers, and talked till seven o'clock about the gospel. At first we had a good deal of disputation; but afterwards we were allowed to unfold the great truths of the gospel without being gainsayed. During the opportunity, a respectable man called Sunder aside, and said we preached the truth; and he wished for some private conversation with us; of course he was invited to our house. This is the sixth individual within the past eight days, that has expressed himself convinced of the truth of the gospel, and promised to call upon us for more perfect information.

Sabbath. Heard my school-masters read Oriya as usual; the passage in course was the 25th and 26th chapters of the Acts. While explaining to them the feelings which animated Paul, his commission to turn them from darkness to light, and his great success, they seemed struck with the news of the heathen being in darkness; and when I went on to speak of the triumphs of truth, they acknowledged their system must pass away; and, say they, we despise

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caste in secret now, the time will come when we shall do so openly.

Wednesday, January 15th. A man who was travelling our way for four or five miles, inquired pertinently about the gospel, and seemed concerned about his salvation. He had been to visit the idol's temple. When it was time for him to strike into another path he was very reluctant to go; and said his mind wished to go along with us, and he went some distance further. During his walk he asked us, if he were to bring his goods with him to Balasore whether we would give him a place to be in for two or three days, for he wished to know more about what we taught. Of course we invited him to come.

January 19th. Have again visited Nooapoor market; could get no opportunity of conversing with the woman away from her neighbours; she said they reviled her a good deal, and that she was afraid to make an open profession of Christianity, but the Lord knew she regarded it in her heart.

January 20th. Have been this afternoon at Atchutpoor. The advocates for the blocks and stocks did what they could to show that they were mighty to save. No one, however, seemed to consent, and, several times our inquirer reproved them for their senseless contention. On our return, met another person who we hope feels the truth of the gospel. But the fear of man is a snare to him, and such is the case with very many.

January 22nd. At Brahmunea, we talked of the way of life for about an hour and a half; our hearers were pretty well acquainted with our message. But manifested little desire to give up the present sweets of sin, and embrace the self-denying doctrines of the cross. "If we don't tell lies how will the world go on, and how shall we fill our bellies?" was the frequent interrogation; "as for salvation, who obtains it in the Kalee Joog?"

In April, Messrs. Sutton and Sunder paid a visit to Midnapore, a large civil and military station 70 or 80 miles north of Balasore. The following extracts give some account of the journey; and of baptism at Balasore.

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"My Dear Brother,

Since I last wrote, the only event which has transpired, of any importance, is the baptism of Mrs. Sunder, Mr. Sunder's wife; she is the last of a family consisting of a mother, two sons, wife, and a young girl living with them, who have been all added to the church. The ceremony took place the first Sabbath in March. About the beginning of March we gave up visiting the markets, on account of the heat; and our exertions were pretty much confined to Balasore, however, as I did not feel satisfied with what we were able to do in the town I left home with Mr. Sunder, the 25th of last month, for Midnapore. About midnight we passed four poor pilgrims who had been murdered and stripped on the road side. We reached Midnapore on Saturday night. On Monday I called on Mr. B. He and his wife were members with the independent brethren at Chinsurah. They kindly entertained us during our stay.

We visited various parts of this large town, and preached to crowds of people. A missionary is much needed at Midnapore.

Sunday. A letter was brought in from Mrs. Sutton, informing that she was taken with the cholera. By hard riding I reached home about eight o'clock on Monday night, and am thankful to say, found Mrs. S. nearly as well as usual. Her disorder abated the day after the letter was sent off, and the principal effect remaining was, a little debility and soreness from calomel."

Towards the middle of this year the afflicted state of the mission rendered it necessary for Mr. and Mrs. S. to leave their station in order to visit the destitute stations at the southern part of the province. The following extract refers to this journey.

Cuttack, June 5, 1829.

Dear Brother,

In hope of doing and getting some good, Mrs. S. and myself left Balasore on Monday last, and reached Cuttack on Wednesday: on our arrival we found an empty house,

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brother Lacey having been obliged to fly to Pooree with his children. We earnestly hope that the present state of the mission may induce you to send us out more missionaries—indeed, if you would preserve the mission in Orissa, some immediate attention must be paid to it; a determination to maintain it with spirit must be drawn forth; a supply of labourers sent out. The word must be preached with greater power, or oftener preached. If in other cases, where there is line upon line, and precept upon precept, &c., divine influences are essential to the converting and sanctifying of souls, is not something more necessary among ignorant, prejudiced, desperately wicked idolàters? The people hear very little, and retain less of what they hear; their hearts are so hard and their minds so wavering. These remarks may appear opposed to the opinion of brother B., as to the labours of a travelling missionary; if they are, perhaps they are not so much opposed to his present sentiments. However that may be, I am convinced that no permanent general good is likely to arise from preaching the gospel once or twice in a place, and then passing on to another and so on. My disposition would lead me to preach the gospel to every creature, if possible, from Cape Comorin to Thibet; but experieuce has greatly chastised that feeling, aud *nearly* convinced me that a different course is necessary. As far as I have been able to watch the influence of truth in the mind of a native, it has shown the necessity of *great vigilance, frequent instruction and encouragement*, and considerable skill in drawing out his latent difficulties and objections; at the same time great care is necessary in treating his prejudices, and leading him on in knowledge. Now how can this be done without a constant residence within reach of him? A missionary goes into the bazar, or a village, and preaches about the gospel; perhaps some one feels impressed, he is conscious that he has been told things which come home to his heart in a way he never felt before; his views are necessarily very indistinct; he mixes up what he has all his life regarded as truth with what he has heard, and thinks he is

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getting into the way of salvation. As soon, however, as he expresses any conviction that the gospel is true, and manifests a desire to inquire further, all his house, then his caste, then his village, set upon him like bull-dogs, to drive him from his purpose. His gooroo and Brahmuns will menace him with their displeasure, they will also probably tell him from those books which he has ever considered as sacred, that "it has been foretold, these Mlechas would have the country and destroy the people with their false doctrines, but that they will soon pass away like the rest." They will also remind him of living on animal flesh, and many other things opposed to their prejudices; they will moreover point out the adulterous and wicked habits of miscalled Christians, and these things they will contrast with the antiquity of their own system, and the self-denying habits of their saints and jogees. Now all these things becloud the understanding and damp the desires of a young inquirer, and unless he is taken by tbe hand, and his difficulties met, it is not likely he will make progress. I have found that inquirers have often come to me full of difficulties, and gone away in an encouraging state. But when I see them again fresh mountains have been thrown in their way, which want of language and a greater freedom of intercourse make it difficult to remove.

I am convinced that a solitary missionary at a station will not be able to do any thing effectual, and that the desire for occupying many stations, at a distance from each other, with a small number of missionaries, is founded on mistaken views. Perhaps I am opposing a favourite notion, but I think experience, among all bodies of missionaries, has abundantly proved its impracticability. Look, for instance, at the deserted stations of the ———— in India; once they were the most encouraging, but the missionary died, or was obliged to go to another place, and all his labour has been lost. Besides this great loss, such things produce, as may be supposed, the worst effects on the minds of the people. A poor woman said, not long since, at Balasore, "Ah, you are come to preach to us, but you won't stay long, you will

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soon go away like the rest!" How discouraging must this be to an inquirer, who knows he shall be despised by all, and his teacher leave him to struggle with his difficulties alone. Now perhaps the poor woman above prophesied rightly. I have been labouring for two years in the heat of the fire at Balasore, some impression has been made, and I am obliged to leave my station, for a time at least, and probably entirely, to assist my invalid brother at Cuttack or Pooree. Brother Bampton has been longer in his station, and has a convert at Berhampore; perhaps he will return to his labours no more: and who is then to carry on his labours, and watch the growing seed he has so extensively sown, without neglecting his own field? These are painful truths, yet still they are truths.

Of his labours at Jugurnath, Mr. Sutton remarks :—

"My preaching during my stay at Pooree was treated with less riot and disturbance than formerly, though I had enough of it; but the answers and objections of the people were shocking for obscenity and blasphemy: it was a true compound of that wisdom which is earthly, sensual, and devilish."

Berhampore, August 8th. "We reached Berhampore 27th last month. We found Erun steady in his profession, and bold in the truth, so far as he knows it.

"The higher orders of my countrymen seem my worst enemies here. I am of that sect which is every where spoken against, and the gentry here seem to think so.— They keep me out of the only places where we could assemble with comfort, and would be glad to send me out of the place altogether. How different from the kind reception I experienced from their predecessors! 'We are fools and madmen for attempting to convert the natives to Christianity.' This they do not scruple to proclaim, and have told Erun and others that we have no authority to baptize, &c."

"Erun came with two of his friends, to whom I endeavoured to shew the excellency and necessity of the gospel; one seems very near a profession of it. He acknowledges his belief of the truth, and says the only impediment is his

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wife. She is violently opposed, and storms the house whenever he mentions his desires to her. Erun joins with him in saying, that his case is the case of several in Berhampore.

Besides the man before alluded to as favourable to Christianity, I had four men from the country that I expected would come forward; and so well did I think of them that the day was fixed for their baptism, but from the time that their baptism was fixed upon I saw them no more. The reason I am unable to comprehend. Another very clever man, being in authority, and having soldiers under him, seemed very much disposed towards a profession of the gospel, besides which there seemed a general conviction that Hindooism was indefensible and the gospel true. Yet against all this the fear of losing caste, and the fear of each other, seemed insurmountable barriers. We felt on coming away that we were leaving a very promising field, and earnestly hoped and still hope, that ourselves, or some one else will speedily be sent to cultivate it.

While Mr. and Mrs. Sutton were at Berhampore Mr. and Mrs. Bampton returned by sea to Pooree. Mr. B's health appeared somewhat improved, and he recommenced, though with caution, and but to a small extent, his labours in public;—delivering every other day a discourse of about fifteen or twenty minutes in the bazar.

Mr. and Mrs. Sutton were employed some time on a missionary excursion in the neighbourhood of Pipplee, half way between Pooree and Cuttack. After narrating his labours, Mr. S. writes:—

On Wednesday the whole of our party took an excursion of about four miles from Bobeneswer to look at some very curious remains of the ancient Jain religion; as also some remarkable natural curiosities, consisting of a palace formed by Nature out of the solid rock, and a series of caves, improved a little by art, for the accommodation of the devotees of this ancient persecuted sect. The principal images found in the caves, and cut in the rocks, are those of Boodh, in the sitting posture, and a tall, naked, erect fig-

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ure of a giant, perhaps Parushnat. On the top of the most remarkable hill, called Khunda Giri, is a temple, dedicated to the last mentioned idol. The Jains were a sect of the Buddhist system, and are now nearly extinct in this part of India. They are much less superstitious than the Hindoos. Two of them, who came from Cuttack to worship the idol, while we were there, made not the least objection to brother Lacey's going in with them, and remaining during the ceremony.

29th. Mungulpoor market. To day while sitting in Muckundpoor, a young punda came up, and said he had been a scholar in the Komarapoor school at Pooree. It appears he only learnt his letters or a little more, and on my asking the reason, he said the schoolmaster beat him, and he would not go any more; that since that time he had been employed to call pilgrims to see Jugurnath. He was then on his way back from Midnapoor where, he says, he had been three months at the expense of one of the head pundas, but had only succeeded in getting *three* to accompany him. O, that none of his colleagues were more fortunate! These pilgrim hunters are rare friends of the devil, and it is no breach of charity to say, they much resemble in aspect and conduct the ideas we have been taught to entertain of this accursed spirit. The fact is strikingly obvious to all who have any thing to do with them.

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CHAPTER XIV.

We have again to trace the narrative of the Orissa Mission through a year of trials and blessings, of joys and sorrows. The missionaries spared to labour, might with some propriety say in the language of the apostle, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Often did they cheer each other with the hope that the Lord of the vineyard would say of their little mission, "Destroy it not, for a blessing is in it." Nor were they disappointed. It still lives, though it languishes, and it has been, though greatly afflicted, yet made a blessing. Although we have not yet beheld in Orissa those rapid and extensive triumphs of divine truth which we ardently desire to see, yet it should be esteemed a cause of thanksgiving and praise that we can record that measure of success, and those instances of divine kindness to which reference is made in this and former chapters. The converts that have been made should be regarded as the first fruits of a harvest that will hereafter cover all the land, when the scenes of darkness, superstition and guilt, that were presented to view through more than twenty centuries, shall be the tales of departed times.

In May, 1830, the brethren finally concluded to receive Rama as a native preacher, indulging the hope that, if he continued steadfast, he would be very useful. He was then preaching the gospel clearly, with great affection and force, and making Christ and his cross the essence of his discourses. He paid much attention to the inspired volume, and in his addresses to his countrymen, frequently read a verse and then explained, applied, and enforced its doc-

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trines; and in that way would hold a congregation together in the street for two hours daily.

Rama, before he was accepted as a native labourer, spent a short time with Mr. Bampton, who was not then incapacitated for all exertion, and the opinion of that lamented brother respecting him is highly satisfactory. Writing to Mr. Lacey, he remarked:

"I was glad to see him, and am much pleased with him. I think I never heard a native preacher that I liked so well; he does not, at Pooree, show the slightest want of courage, and he preaches Christ. He has been in the habit of going into the bazar, sometime before I go, and he speaks so loud that I am really afraid of his hurting himself. I think the good man is humble and intelligent, and I should wish him to know that I think well of him, but it may not be prudent to tell him that I think so highly of him as I do."

Under date of October 25, and 28, 1830, Mr. Lacey gives some pleasing information respecting our native brother, and in September expresses his hope of sending Rama on short tours of six or eight days at a time, into the country, throughout the cool season that was then approaching.

"Last evening Rama went to Telinga bazar early, and when he had done there he joined me in Chowdry. I never heard him so, I may say, eloquent. He almost astounded the people. He has not so much sarcasm as Gunga, but is more powerful and more clear. He used a very striking figure last night, which produced great effect; speaking of the righteous and the wicked he said, 'The servants of God, true Christians, are like beautiful trees by the river side; their leaves are young and green, their fruit tender and abundant, and their shade grateful. The wicked are like the skeletons of trees, on the rocky mountains in May, which have been burnt up by the devouring element, and their branches presents not a leaf.' The people felt much, and were eager to have books: gave away satisfactorily all I had."

The journals of this native brother describe, with much simplicity, his daily labours, and the doctrines that he inculcates.

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"At Charchua-market, spoke for four hours to fifty persons: 'You have erred and strayed from God and holiness, but you are called back. You observe sinful commandments, and therefore are the servants and slaves of sin.' This hearing, they inquired, 'Who is holiness, (God)?' I said, 'That God was, who for sinners took a human form, and his name is Jesus Christ. In his name if you will believe, and observe his commandments, you will be saved, otherwise you will fall into hell.' They said, 'That we will see, and then believe.' This saying, they blasphemed.*

"Two hundred persons heard and answered, 'We have shasters, and shall be saved by works.' I said, 'You have broken works, good works, and cannot find salvation from works, but the gift of God's grace, i. e. Jesus Christ, upon him if you will believe, you can have salvation.'

"At Agrahat, preached to fifty persons. Explained how the creation was formed—how man sinned—how the flood came—how man again increased, and then how we can be delivered from sin and hell. Related the history of Christ. They reasoned, and some took books.

"October 30th. At Bogutpoor. They said, 'We worship Jugurnath and Krishnoo.' Then I cut off these; and so I showed them the true refuge of sinners. They took fifteen books.

"Taught in various ways. They heard with steady minds. Some said, 'true, true.' The women said, 'Our daughters beat us, what can we do?' I said, keep holiness, and flee sin."

At times he endures considerable opposition and ill treatment, while at other times, the most affecting displays are furnished of the depravity of the Hindoos. Their love of sin is avowed with unblushing effrontery.

"September 20th. At Charchua explained how man fell, how sin came, its punishment, &c. They gave abuse, and said, '*They would sin.*'"

Elsewhere some said:

'We will not regard, we will rather fall into hell.'

* The Jews displayed a similar spirit, see Isaiah v. 19.—Ed.

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At another place they exclaimed:

"Our Lord is sinful, and so are we, we will not worship a holy Lord."

"Spoke to one hundred and fifty people about religion. To cause them to understand, I used parables. Bad words were spoken, and *in sin they were drunk.* 'If we smear with cow-dung, and then bathe, our sins go. We are Brahmuns, of the nature of fire; our sin is not sin; or if sin, being done by us, it is consumed as dirt is in fire.' Threw dust and stones at me, but could not answer.

"August 11th. Went to the Borough bazar; spoke for two hours to sixty men. Sin and holiness showed, and spoke of judgment. They were angry, and threw me down, kicked me when down, held my throat, took away my books; this they did.

"At Buricee the people talked of the world, and I said, talk a little of heaven, they said, 'No, no.'"

At other times, the message of gospel grace, proclaimed by this Hindoo Christian, is received with apparent pleasure. At different times he remarks:

"Spoke the good news. A person was filled with love, and walked with me for some distance, and took a book.—Fell in with an old companion, and had much conversation with him, he regarded all, and said, 'I have no answer.'—At my house, a woman came and heard the word of the Lord. She was filled with joy, she said, 'I will obey and worship Jesus Christ.' Met a Brahmun, who influenced twenty more, and they heard preaching with a cheerful mind. At Koteopara preached four hours. There were many persons who heard, and I asked, do you serve sin or holiness? Some said, 'sin,' some, 'holiness;' and in this way they answered. Some said, 'Well, we will leave wood and stone, and worship Christ, give us some books.' I gave them 200 tracts, which they joyfully received."

It is well known that the idolaters of Greece and Rome, justified themselves, when plunging into vice, by the examples of their gods; the journal of Ram Chundra represents

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Hindoos as offering similar pleas in extenuation of their crimes. This manifests one effect of idolatry, though it is perfectly natural that such an effect should follow, for what people can desire to be better than their gods? Ram remarks:

"In Polasea, at the Zemindar's house, many words spoke about the worship of idols. They said, 'Our lords and gods did this and the other, and we do so.' Spoke to two devotees: they said, 'Our lords are our examples, what can we do?'"

The accounts respecting the intelligent Brahmun preacher, Gunga Dhor, have been pleasing, but he has unhappily fallen into sin, which has, for a while, interrupted his labours. As a preacher, he at times endured much opposition, and displayed much of the spirit of his Lord. A friend states:

"On one occasion, the people ill-used him, and sent him out of the bazar. Mr. Lacey met him at the chapel-gate, and endeavoured to encourage him, 'If they called the Master Beelzebub, they will not spare us ugly names. The world hated him, and they must hate us for his sake; but, if we suffer with him, we shall also reign with him. So never mind Gunga. Let them learn by your patience, and forbearance, and charity, what they will not by your preaching.' He dried up his tears, and made a tolerably cheerful salam.

"This forenoon Gunga got a washing from the roof of a large house, under which he stood to preach. In the evening I accompanied him to the Chowdry, and he made a very forcible and affecting appeal to their good sense, as to the spirit they had manifested in persecuting him:—'I come to the bazar, and tell you to leave off lying, stealing, adultery, abuse of parents, &c.; and teach you to worship Him who made you, to speak the truth, to exercise love towards each other; to teach you to turn from the paths of sin and hell, to the paths of holiness and salvation; and for this you ave beat me: judge in your own minds whether this conduct be wise and good.' The people stood speech-

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less. His cloth and books were restored to him by a police officer, and he feels just as he should do towards his persecutors.

"Gunga Dhor has returned from the country, and makes a pleasing report of his interviews with the people. At the same places, where, on his former visit, they refused to hear, now they attended with apparent seriousness, and in conclusion said, 'Well, if this new way be true, and Jesus Christ can and will give salvation, we will consider, and come over to you, for what concerns us so much as salvation.' He preached at Thanga market, and in several neighbouring villages, and had some private interviews with persons of influence and respectability."

After visiting Konagur market, where Gunga had preached, in the preceding week, Mr. Lacey writes:

"One of the inhabitants of the place, gave me a very pleasing account of Gunga's labours. He said, he declared the sin and hopelessness of idolatry; the sinful and condemned condition of man; and the necessity of faith in Jesus Christ for salvation. He did not mention the sufferings and death of Christ, but I am convinced Gunga did not omit them, as they always form the most prominent feature in his addresses."

The circumstances connected with Gunga's fall into sin, took place at a distance from home. His offence was not known to any of his Christian friends; but his own conscience was acquainted with it: he could not rest, and became *his own accuser!* His pastor states:—"He was much troubled in his own conscience, after committing the sin, and though *no one need have known it beside himself*, he voluntarily confessed it to Ram Chundra; observing that satan had tempted him to sin, that he was very unhappy, and warned him of the like snare.

I am more and more confirmed in the belief of the sincerity of his sorrow for his fall. He is very tender, and feels bitterly the evil of his conduct. His wife used to find him weeping alone, and wondered at the cause, which he was for a long time ashamed to reveal to her; he at length did.

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When we consider the extreme immorality and hardened depravity of the Hindoo character, while uninfluenced by Christianity; the tenderness of Gunga's conscience, and the depth of his penitence for a single transgression furnish an impressive and exalting view of the ennobling and purifying effect of the gospel. As a Hindoo, Gunga could have revelled in iniquity, and adored lascivious gods, with rites too polluting for description. As a Christian, when he had committed a single crime he could no longer rest, his burdened conscience accuses him, nor can he find ease without becoming his own accuser, and revealing to his fellow disciples the transgression he had committed.

The following letter from Mr. Lacey contains a summary view of his station during this year:

"Gunga Dhor and Krupa Sindoo have been joyfully and very hopefully restored. Besides the restoration of these native converts, we have added two new members by baptism. Mr. and Mrs. M. came to Cuttack four years ago, in company with our friends, Mr. and Mrs. B. Like them they were strangers to the gospel plan of salvation, and when they heard of redemption through faith in the Redeemer's atoning blood, they were surprised; good impressions have been long made, and marks of piety apparent in them; yet, till lately, they have not made up their minds to serve God in his own way. They were both baptized in the Mahanuddy, on January the 9th, before a considerable and respectable congregation. Several of our European neighbours came to witness the solemnity. The services of that interesting day, were principally conducted by brethren Sutton and Brown.

"My own labours among the population of natives, have not materially varied from other years. I have made it a point to visit the bazar daily, and either preach myself, or hear a native brother, but I think I most commonly have done both, when a native preacher has been at home.

"We have unitedly visited several mellas, and there have preached the gospel, and distributed the good news in tracts very widely to some thousands of souls.

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"I have continued my preaching in English twice on the Lord's day, morning and evening; and the Oriya preaching in the afternoon. Attendance at the English chapel, is much as in past years. We have commonly a good number of the civil and military servants of the Hon. Company. The effects of the attendance of our European neighbours, are, I hope, good to themselves, and not otherwise to the cause of our mission. Some of them are pious, and are, I trust, assisted on their way to heaven by the means of grace among us. Others, that are not decided, I hope are instructed as to the way of salvation, and impressed as to the necessity of pursuing it. But their attendance has a good effect otherwise. The natives discover that their rulers have a religion, and a Holy Book, and a Sabbath, and a Temple, and Spiritual Teachers, by which to worship and serve God; and this fact they have heretofore been hardly able to discover.

Several persons have offered to renounce their caste, and become Christians, both mussulmen and Hindoos, but as their motive was worldly gain, their proposals were of course rejected. There are persons of whom we had hopes, and who were mentioned as inquirers last year; I may be able to report something more encouraging of them in a little time, at present I can say but little on either side. They have strong persuasions in favour of the gospel, but the loss of caste and means of support, are formidable obstacles to them."

Balasore. Mr. Sutton's journal, as published in the last chapter, represents him as labouring around Pipplee till the close of January, when he returned to the assistance of his afflicted colleague at Pooree. Mr. Bampton, however, again revived, and as he thought that with the assistance of a native preacher he should be able to "carry on the war," Mr. S. felt it his duty to return to Balasore. There he continued his labours, visiting the markets and preaching in the bazar, as detailed on former occasions. Mrs. S. resumed her superintendence of the schools.

Mr. S. also continued his Sabbath evening services in

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English at the house of col. D., though his station does not allow of much being effected in the English department. In reference to his station, and the need of more assistance, he observes:—

"One pleasing fact is plain to us, from the attention of the people this last month, namely, that we are admirably situated for the dissemination of truth, if there is but the least disposition on the part of the people to seek after it; from us the word of the Lord might be sounded forth in all the region round about. The majority of those who have called are people from different parts of the neighbouring country, from five to forty miles distant. They are drawn to Balasore on business with the collector of revenue, and the magistrates offices, which are but a stone's cast from our house, and thus they find their way to us; many however have seen or heard of us in the country. Of course this has been a good season for the distribution of Scriptures and tracts.

"We want more help; the people are absolutely perishing for lack of knowledge! Surely the General Baptists have not done all they can, nor all they will do. We need at least, four more missionaries in Orissa."

Soon after his return to Balasore, Mr. Sutton was joined by James Sunder, the young man mentioned in a former chapter, as having been sent to Serampore college for the benefit of a little instruction in English and other studies to prepare him for usefulness as an assistant in missionary labours.

Mr. Brown whose ordination to the missionary work was announced in the last chapter, arrived in Calcutta, November 14th, 1830. Mr. Sutton immediately set off to Calcutta to conduct this new colleague, with his wife and daughter down to Balasore. In a letter referring to his journey, Mr. Brown makes one remark which we insert, as confirming similar statements made by others.

"We are on the great road to Jugurnath. Swarms of pilgrims of every description. Sculls and bones of pilgrims fallen by the way, now whiten the sides of the road. Let

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us say of the sacrifices of the Christian, easy is thy yoke. Look at the sacrifices to Jugurnath. Has Christianity had its thousands of martyrs, Hindooism has its tens of thousands.

"To day frequent conversation with the pilgrims; I want to speak to them but cannot; may God give me health soon to learn the language. One pilgrim says he goes to Jugurnath for salvation, another for riches, another for health, another for sons and daughters. How insufficient is boasted reason, destitute of revelation. Stopped to night at Midnapore. Our English notions of convenience were somewhat put to it; we passed the night in the street. We had no tents as yet with us, nor friends to bid us welcome. Through the kindness of our Father we took no hurt."

From Balasore Mr. Brown proceeded by dawk to Cuttack, where he soon entered on his labours in the English school.

The following account of a Hindoo murderer is extracted from the journal of Mr. Sutton. It displays another feature in the demoralizing system of idolatry established in India.

August 24th. As I was walking through the bazar, I saw the blacksmith making up an iron cage, intended for a man who had committed murder. He was to be hanged in a day or two, and afterwards hung up in this iron frame as an object of terror. On inquiring into the circumstances of the crime, I learnt that his victim was an opium merchant, who was too successful in obtaining purchasers of his goods, for a rival merchant, and that this merchant persuaded the murderer, for 100 rupees, to commit the horrid deed. The guilt of procuring the death of the deceased could not be brought home to the merchant, but the murderer who committed the crime was fully convicted and sentenced to be hanged; he enticed the man to a distance, under the pretence of having customers for opium, and then knocked him on the head with an axe. A few days however, before his execution was to take place, he effected his escape; but he was traced home, where he had an interview with his wife, and concerted a future meeting in the

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jungle: his wife and brother were bribed to betray him; but by some means the snare was broken, and the man again escaped. He then assumed the disguise of a jogee (religious mendicant,) for which he was well qualified; and was making his way toward Upper Hindoosthan; but was at length taken. I wrote to the judge, and obtained leave to visit him.

He was sitting in his cell with his bead-roll, repeating the name of "Hurry, Hurry." He, however, at length, listened to me with encouraging attention, while I endeavoured to convince him of his sin, and direct him how to seek for mercy. But it is grievous work to have anything to do with Hindoos; there is no sense of guilt—no fear of death. "If I go to hell, I go—what else?" said he, with astonishing indifference. He could, however, read well, and had a better capacity for obtaining knowledge than one in a thousand. He once said, "give me something short, and full to the point; for my time is but a day." I had no proper tract; and though I took a gospel, with marks against suitable passages, such as the penitent thief and the publican, I found he would be bewildered with the connexion; and the most suitable book which I could give him was a small Oriya hymn book. I tried to lead him to pray and to leave off his vain repetitions; and when I put my hands together, and prostrated myself on the cell floor, he did so too, and repeated audibly the petitions which I made for him. I left him apparently in a better state of mind than I found him.

On the following day I repeated my visit, and took with me a native Christian, that every thing might be made fully intelligible to this miserable man. Before I went, I wrote out a prayer, principally founded on the fifty first Psalm, with some of the most encouraging references to the gospel. We found the man deeply engaged in his mental repetition of, "Hurry Ram." I suppose the Brahmun prisoners, of whom there were many in the prison, had been undoing what I had done last night. At length he exclaimed, "hurry, hurry, hurry benoo aow nahe," that is,

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"Besides hurry there is none. I shall call out hurry bol," said he, putting his hand to his neck; "I shall call out hurry bol, hurry bol, hurry bol, till I am choked." He then began to sing, and imitated the jogeys most admirably. But it was evident from his extreme restlessness, that his mental agonies were great. Still he did not appear to feel any sense of sin: he said, "Before I might have found you of some use; but it is too late now: I have none but hurry." We showed him, that, according to his own faith, hurry did nothing for sinners; but that Christ shed his blood for him. He yielded at last, and said that he would think of this; he then wished the prayer to be read; and he read it over twice himself, and dwelt a little on the petitions, "deliver me from my guilt. Cast me not away from thy presence—drive me not to hell; but save me and receive my spirit to heaven!" He said that he would repeat this till he died. When asked if he had seen his wife and children, he said, "Yes." "And how did you feel in your mind?" "O! very well pleased: when they cried, I laughed." "But why? It is not a laughing matter." "O! why not? Who are they? Who am I? It is all maya (illusion.) They will not go with me. They are nothing to me, I am nothing to them."

Something of Hindooism may be learnt from this man.—Neither he, nor the numerous Hindoos about him, had any sense of the moral turpitude of murder, or indeed of any sin. It was evil inasmuch as it would lead to evil consequences to the perpetrator; but there were none of those feelings which most murderers evince—no horror's of a guilty conscience—no shuddering among the bystanders at the idea of his guilt.

There was no commiseration, on his part, for his wife and children, and none on her part, for him. She might fear from the inconvenience attending widowhood, but no further. "There is nothing to be avoided: we die and live, just as God pleases: let it go—what else?" This is the way in which they talk. "The fruit of actions, however, must be borne."

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The prevailing religion, if it may be so called, is extreme Infidelity and Atheism. The Brahmuns have sunk into gross ignorance of their own system; and the people are of course, in the same state; while the various systems are now so jumbled together in Orissa that no man among them can see his way through any of them: hence they, in fact, place no dependance on any. I have often heard them say, when they appeared to say what they really thought, that there was no heaven and no hell, and no way of salvation. Salvation, in their view, consists in being rich, and rolling in sensual pleasures, with freedom from oppression, and ability to domineer over others in this world: this is the only heaven, the only hope of the majority of the Oriyas; and these have no relation to moral holiness. They depend on fate, or ceremonial merit, in a former birth; or on repeating the name of hurry in this. This murderer would have made as good a jogey as any; and would have been worshipped as a god, if he had escaped hanging.

It is in such scenes as these that the dire influence of heathenism is placed in the most appalling light.

As was intimated in the preceding letter, the faithful missionary at Pooree continued to struggle with his disease till the very close of this year, when he entered into the joy of his Lord. He died in peace, on the 7th of December, and his mortal remains rest, till the resurrection of the just, near the temple of that modern Moloch, whose infernal rites he laboured so hard to destroy. He fell in this sacred warfare, but doubtless the confidence he indulged in the anticipation of such an event, will hereafter be realized; that strong hold of superstition will fall: and in some future age, when that temple has lost its votaries, Oriya Christians may gaze on its deserted ruins, or stand on the spot that covers the dust of Charlotte Sutton and William Bampton, and thank God that they loved not their lives unto death; but went forth to India, bearing that precious seed, from which will spring the copious harvests of many following years.

The state of mind in which Mr. Bampton approached

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eternity, was highly desireable. Nearly a year and a half before his death, he observed:

"On the whole, the advantages of the affliction have been so much greater than the disadvantages, that I cannot do otherwise than acknowledge that the Lord hath dealt bountifully with me; and I expect, that however the trial may terminate, I shall eventually confess that he hath done all things well. Yes, I expect to praise him in heaven for this affliction, and from this expectation an easy inference is, that I ought to praise him here. This my dear brother, I see, and in a great measure feel. I should indeed be glad to spend thirty more years in earnest missionary labours, but if it be the will of God, now to call me home, I cordially acquiesce."

As he grew worse he appeared to feel the ruling passion strong almost in death. In March, 1830, Mr. Lacey remarked:

"He is worse; nor can he, I fear, hold out long. He still rides to the bazar, and says he wishes to finish fighting, and begs I will not dissuade him from it. Nor will I. Nothing induces him to wish for life but the desire to be useful to poor sinners; but even from this desire he is gradually weaned, and now he is patiently waiting His blessed will, who knows what is best for him.

Soon afterward the same brother added:

"He frequently gives me intimations that he is fully aware of his circumstances, and contemplates them, and the result to which they are leading him, with perfect composure. His hand is fastened on the skies. He smiles at all before him, and triumphs over all through the Saviour's blood. He will work till he dies, or very nearly so. He visits the bazar though he can hardly get on and off his horse. He has his chair carried, on which he sits in the street, and from which he talks to the people. He is cheerful and pleasant, and dissipates the gloom and melancholy, so natural in such a condition, to all who live in the same house."

We insert one extract from a letter of Mrs. Bampton's to Mrs. L.

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"Mr. B. I am sorry to say does not get any better. His cough has not been quite so bad the last three or four days, but he has had more fever than usual, and continues very weak. He often seems to almost envy people who are taken off with a short illness, but the Lord's time is undoubtedly the best. Sometimes he does not seem to like the idea of getting better; he says life is so combined with illness and trouble, that the idea of living gives him no pleasure. Oh that we might both from our hearts be enabled to say, "The Lord's will be done."

The time however drew nigh that this esteemed missionary must die; and we are happy to be able to furnish an account of his last moments from the pen of Mr. Lacey.

"It seems to be my lot to bury our beloved dead, and to report their death and burial to you. It is now my painful duty to inform you of the death of our long afflicted and greatly loved Bampton, yes, he is gone at last! gone to hear the Redeemer say, 'Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord.'

But you wish to know something of his state of mind. And here very little can be said. Such was the effect his disease had upon his mind, that he could not only not bear any company besides that of Mrs. B., but he was in a great measure incapacitated for all mental exercises and spiritual conversation. He said very little indeed about his feelings in regard to religion, and what was said, was to Mrs. B. However, though little, he said sufficient to satisfy us as to the security of his immortal soul. He had long been convinced that he should die, and indeed in submission to his Heavenly Father's will, he had long wished for his release, that he might soar to glory. Towards the last he often said, 'Though painful at present, it will cease,' not, ''twill cease before long,' because, said he, 'I do not know that it will cease before long,' but, 'It will cease;' this bore him up under present uneasiness and painful suspense. He sometimes uttered his complaints to his God, in the first

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two verses of the 38th Psalm, which he desired Mrs. Bampton to read to him. As he was drawing near his end, Mrs. B. said to him, 'What art thou lifting up thine eyes for?' when he replied, 'I shall lift up my soul soon.' The nurse asked him how he was, and he answered, 'I am going to heaven.' While sister B. held his head on her bosom, she asked him, 'Is Jesus precious to you?' he could not speak, but turning his eyes towards her with a sweet complacent smile, nodded assent. Just before he died sister B. said to him, 'Thou art going to Heaven!' He briskly and cheerfully replied, 'I hope so.'

About 5 o'clock, the following evening, myself, the doctor and three other gentlemen of the station, with some writers proceeded towards the grave-yard, and there deposited his remains. There they lie, till the morning of the resurrection. Then, he must arise, "and justify the ways of God" to thousands, among whom he has exercised, so far as their salvation is concerned, an unavailing ministry."

In reference to the character of Mr. B., one of his colleagues writes:

"It may with truth be said of him, that 'he was a good man, and full of the Holy Ghost and of faith.' May all your missionaries be found at last with the spirits of Charlotte, of Cropper, and of Bampton. So far as earnest, faithful, persevering labours for the salvation of the Hindoos can render a man worthy of our esteem, our admiration, and our imitation, Bampton ranks with the foremost of Christian philanthropists, and deserves to be had in everlasting remembrance. What he was as a friend and brother, the hearts of his colleagues can best testify. But this I must add, that beneath an aspect and address less prepossessing than many, was contained the kindest heart, and the most exquisite sensibility that ever a friend displayed.

The following lines are inserted as a tribute due to the memory of so good a missionary of the cross.—

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THE MISSIONARY'S DEATH.

WEEP not for the saint that ascends
  To partake of the joys of the sky,
Weep not for the seraph that bends
  With the worshipping chorus on high.
Weep not for the spirit now crown'd
  With the garland to martyrdom given;
O weep not for him, he has found
  His reward and his refuge in heaven.

But weep for their sorrows, who stand
  And lament o'er the dead by his grave,—
Who sigh when they muse on the land
  Of their home, far away o'er the wave.—
Who sigh when they think that the strife,
  And the toil, and the perils before them,
Must fill up the moments of life,
  Till the anguish of death shall come o'er them.

And weep for the nations that dwell,
  Where the light of the truth never shone,
Where anthems of praise never swell,
  And the love of the Lamb is unknown.
O weep!—for the herald that came
  To proclaim in their dwellings the story
Of Jesus, and life through his name,
  Has been summoned away to his glory.

Weep not for the saint that ascends
  To partake of the joys of the sky,
Weep not for the seraph that bends
  With the worshipping chorus on high;
But weep for the mourners who stand
  By the grave of their brother in sadness,
And weep for the heathen whose land
  Still must wait for the day-spring of gladness.

Mr. Sutton in a letter to a friend, thus notices his finding of the Hindoo girl, which he brought with him to this country:

One evening just before the commencement of the Ruth

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Jattra, in 1828, I went out into a neighbouring village to preach; and, at the entrance of the place, at the foot of a large tree, saw a woman lying with an infant: she proved to be a jattree from upper Hindoostan, who had been seized with the cholera, and had either wandered from her companions, or been forsaken by them. I gave her medicine, and did what I could to restore her; but she died on the third day. In the mean time, the poor infant was perishing for want of its mother's nourishment. I tried every argument I could command to induce the hard-hearted villagers to feed the child; and offered to pay any expense. The woman was of good caste; and hence they might, without the least prejudice to themselves, have even suckled the child, which is very common among them. I did however, by dint of much perseverance, at length obtain a little milk; which the poor thing devoured with the utmost greediness, and crawled after me for more, with an expression of supplication which would have touched a stone. I asked a wealthy Brahmun, close to whose house the woman and child lay, "If the mother died, what was to become of the child?" to which he answered, 'O she must die too! what else.' Seeing there was nothing to be done with the savage people, soon as the mother died, I took the child home, and she is now an interesting little thing between five and six years of age.

To this may be added:—I met a sergeant, a few miles from Balasore, who had picked up a child, by the way side, miserably mangled by the ants: it died in about a fortnight after. There is reason to fear many children perish in this way, especially at Pooree.

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CHAPTER XV

The efforts of missionary societies in India are marked by one peculiarity which distinguishes them from missionary exertions in perhaps every other quarter of the globe. Whatever triumph is gained over Hindooism is gained forever—every stone extracted from that towering structure of superstition is forever extracted: it cannot be replaced. The caste of a Hindoo once broken cannot be again soldered together. It is not so with mahometanism, or even paganism elsewhere. A convert may be won from them today, who may apostatize, and reunite with them tomorrow, but a Hindoo, if he once become a Christian, can never become a Hindoo again. There have indeed been a very few instances in which attempts have been made to regain caste, but these attempts can never so succeed as to reinstate a man in the sphere of society which he formerly occupied. This consideration stamps additional interest and importance upon what has been achieved, and which will be very suitable for the reader to bear in mind as he peruses the last chapter of this narrative.

As the details of missionary labour in Orissa which from year to year have been presented, must enable the reader to form a tolerably accurate description of the nature of these labours, we shall in this chapter abridge our notices of each missionaries' proceedings, but indulge in a few reflections on the different departments of those proceedings as they come before us.

Soon after the decease of Mr. Bampton, it was thought best by the surviving brethren that Mr. Sutton should remove from Balasore to occupy the station at Jugurnath. It was with considerable reluctance that he yielded to this ar-

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rangement, and in a letter to a friend observes: "I left my station at Balasore, endeared to me by three years' labour and its delightful climate, with many feelings of regret. When I rode round the town and visited my now deserted schools for the last time my heart sunk within me, and I could think of nothing but the awful passage of Scripture: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations.' I earnestly hope that a missionary will soon be sent to occupy this promising station."

Balasore has remained hitherto unoccupied, and the brethren Lacey, Brown, and Sutton have confined their labours to the stations at the southern part of the province.

The communications of the missionaries continually furnish fresh representations of the horribly cruel and impure nature of Hindooism. One of them remarks:

"In speaking with Gunga on some of the peculiar vices of the people, he gave a frightful account of adultery and its consequences in this part of the country. He says that he could point out twenty women in his own village, that he knows have murdered their children either in the womb, or as soon as born, and that the practice prevails so universally, that he is sure hundreds of thousands are thus murdered every year. Supposing that his statement is exaggerated, (which he will not allow,) it leaves room for a terrible conclusion. Surely we may say that the 'dark places of the earth are full of the habitations of cruelty.'"

The missionary at Pooree has furnished the following illustration of the nature of Hindooism:—

On one occasion he went out with a native brother, to whom a supercilious Brahmun said, "You! what! you have lost caste, and what have you found?" The native replied, "True, I have lost my caste, but what then, I have found a hope of glory, and believe that when I die, God will take me to heaven." "Oh," says the Brahmun, "what 's heaven to me, I only think about the present time, and do not care what becomes of me when I die." On this shocking answer, the missionary remarks: "This is a great truth; the

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Apostle has summed up their general character in three words: "earthly, sensual, and devilish." One great reason of their indifference to the salvation of the gospel, I apprehend to be, that eternal rewards and punishments are so bandied about in their own system, and suspended on such foolish trifling things, that they lose all their solemnity. Thus a man may be saved or lost twenty times a day, and that too by circumstances over which he has no controul. Just notice the following quotations from their shasters, "Let not the face be washed, looking toward the south or west, for fear of eternal punishment." In cleaning the teeth, "use not the ushwutta, the vuta, the vilvu, or the amulukee, (four different trees,) for the use of these involves eternal punishment. "If any one makes obeisance, or gives a benediction when carrying sacrificial flowers, or water, when bathing, or in the water, or when anointing his body with oil, both he who receives, and he who returns the salutation, will receive eternal punishment." "He who, at the conjunction called Narayunee, bathes in silence in the Koorootayu river, raises thirty millions of his ancestors to eternal bliss." "To sleep with the feet toward the east is equal to the murder of a Brahmun." "Past acts of merit are lost by receiving the shadow arising from a light, or from a human body, or from a bedstead, or by touching the pairings of nails, the cuttings of hair, or receiving dust thrown by a goat or cat." But enough of this.

Soon after the Ruth Jattra in 1831, Mr. and Mrs. Sutton accompanied by J. Sunder set off on a journey to Berhampore, where they spent about three months. No journal appears to have been preserved of this interesting excursion.

The gentleman who last year so opposed the gospel were either removed to a distance, or changed to a much better state of mind. Some of those who remained attended the word, and prepared an old building in which to assemble. Two individuals were baptized and received into the church of Christ. The first baptized was an English sergeant who had for some time appeared hopeful, but was unwilling to submit to the rite of believers baptism. His wife who a

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little time previous to her husband's baptism had been the subject of serious convictions, now felt her impressions deepened, and in about two months after her husband, "went through the water to the fold." Good seemed to have been done in a few other instances. Among the natives there was a general movement, and several individuals in particular appeared on the point of counting all things loss that they might win Christ.

In the midst of these favourable appearances, Mr. and Mrs. S. with their assistant were obliged to return to Pooree.

Of his labours at this place Mr. S. remarks: "The first two or three evenings, Doytaree (a converted Hindoo,) and I were well received, and heard by large and attentive congregations, but afterwards it has usually been all noise, contumely, scorn, and abuse. The sight of our native converts enrages these devotees of satan, and yet the bringing of them forward is the only thing that will encourage others. We have had several hopeful inquirers who have been kept back for many months, by the opposition of the people, but who would in all probability have made an open profession of Christianity elsewhere. Still, amidst all this hatred, it is plain that truth maintains its supremacy, and one and another ever, now and then, take an opportunity of telling us that we 'preach the truth.'

In the early part of 1832, Mr. Sutton administered the ordinance of believers baptism at this station. The following notice of this event is recorded.

"I omitted to say that the Sabbath following his application, I baptized Mr. M., writer in the magistrate and collector's office, and the following Sabbath received him into the church, and administered the Lord's supper to my little flock. Mr. M. has long been halting between two opinions, and I hope that his future walk will show that it was grace that enabled him to decide on the Lord's side."

Mr. Sutton continued to labour at this place, where satan's seat is, amidst similar scenes of noisy opposition and blasphemy, as has been already described, until the middle of 1832; when the disease which for some time had been

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undermining his constitution, at length drove him from his labours, and finally obliged him to seek the benefit of a sea voyage. At the close of one of his journals, he thus records his views of the importance of missionary exertions in Orissa:—

"Were the divine Saviour to travel through Orissa as he did through Judea, it would doubtless be said of him that he had compassion on the multitudes because they fainted and were as sheep scattered abroad, having no shepherd. It is strikingly the case with this poor people, for though apparently the most religious people on earth, yet in reality they have no one to guide them; they have no faith, nor confidence in any of their shasters; and as to all the consolations of even a false religion, they are eminently without God in the world, having no hope. One perhaps picks up a few sentences from the fragments of some old poem. Another gets hold of a few sage maxims from some celebrated gooroo. A third has sufficient strength of mind to see the futility of all the popular nostrums, and is constantly unhappy and unsettled till he settles down in infidelity respecting all religion. The majority go to the festivals, and receive the muntra from the gooroo because others do. But scarcely a man is to be found whose mind is at rest respecting even the hopes held out to him by his own system. So true is it that

"In vain would boasting reason find,
The way to happiness and God,
Her weak directions leave the mind,
Bewildered in a dubious road."

Let the friends of the mission remember that Orissa looks to them for all the knowledge of the way of life that she can hope to receive for many years to come. Besides yours there is no eye to pity, no hand to save, not a soul cares for her idolatries, and perishing multitudes, but you: and will you cease to pity, will you cease to help, to pray, to feel for her deeply and constantly? Oh! no. I dare not think

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you will. It cannot, must not be. God has in his providence given us Orissa to cultivate, and I hope we shall cultivate it, and plant its jungles and its wildernesses with the rose of Sharon, till it shall flourish far and wide, and exhale a fragrance sweet and rich as the Paradise of God.

CUTTACK. Mr. Lacey continued to labour at and around his interesting station throughout this year. From time to time he had the pleasure of receiving into the church a few more of those, who, from among the heathen, had been turned from darkness to light, and from the power of satan unto God. About the close of 1831, Mr. L. accompanied by some of the native converts, paid a visit to Jagipoor, where he met with some encouragement, but after his return he was considerably engaged in labouring among the villages from which the native Christians principally came. In one of them he built a small bungalow to which he with Mrs. L. frequently retired and laboured during the week, but came into Cuttack for English worship on the Sabbath. After noticing the baptism of Krupa Sindoo (sea of mercy,) the second Hindoo convert of this name, and the probability of several others soon coming forward; Mr. Lacey remarks, "*Let us bless God for these promising appearances. How ungrateful we have been! The leaven has been, and is still working, while we are complaining, and dying with discouragement.*"

Mr. and Mrs. Brown were chiefly occupied in the English school, which under their management promised to assume a more important character than heretofore. They had also several native schools under their superintendence. Mr. Brown had moreover one of the native Christians to assist him, with whom he usually visited some part of the town, or some of the neighbouring villages in the evening, in order to make known the gospel. The compiler possesses no particular account of these labours; they cannot however be supposed to differ essentially from what have been already so fully detailed.

We insert the following letter from Mr. B. as containing his first impressions respecting missionary labour in India.

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"Every thing in this strange land—the seemingly barbarous and incoherent clatter of human voices, to which no idea in the mind of the new comer can be attached—their savage and naked appearance—their vessels skimming along the far famed Houghly, which, for their structure might have called up a smile on the face of Jason himself, amuse and astonish the European. When I was a boy, and read Robinson Crusoe, I used to be much amused with his account of his man Friday; and the whimsical notions, odd looks, and queer sayings of this singular people, often remind me of the poor savage in the story.

I know not how to describe the Hindoo character better than by saying, they are children of a larger growth. I was remarkably struck the other day with the sentiment of the prophet, "The dark places of the earth are full of the habitations of cruelty." A daughter was suddenly taken ill, as the matter was represented to me, and wished to see her father; he refused to go to her, saying she was ill. This hateful idolatry has a most benumbing and deadening influence on all not truly pious, whether professed Christians or Hindoos. "Without natural affection, implacable, unmerciful." Brother and sister Lacey, and another respected European friend, afforded a specimen of the superior influence of Christian benevolence, by visiting and ministering comfort where a father would not come. "Sick and ye visited me." This is the difference between Christian principles which take up the man fallen amongst thieves, and a wicked superstition that passes him by.

Our mission is proceeding, not with all the success we could desire, and which we often pray for, because if that were the case you would hear that all Orissa had turned to the Lord. That missionaries here, as well as any where else, meet with much painful discouragement from satan, the world, and the natural enmity of the human heart, who shall deny. That we are sometimes cast down is true, most true.

But none but an enemy will deny that an encouraging degree of success has attended the labours of our missiona-

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ries. Four have lately been baptized, two Europeans and two natives. The attendance is fluctuating at our chapel, but frequently it exhibits an appearance that is cheering. Indeed the smallest Christian assembly, or any public acknowledgment of the Saviour, in such a benighted place as this, is what must rejoice the heart of every true friend of the Lord Jesus. As I was sitting in the meeting the other Sunday evening, I looked around and saw about twenty scholars of the English school, mixing with others of the congregation. I said to myself, I can travel all the way from here to the "city of Palaces," and not find another sight like this; no temple rising to the living God; no hour of prayer calling the assembly to worship; nor even here was there a "burning bush," amidst this wide wilderness, till one was lighted by the General Baptist Missionary Society.

Brother Lacey, I think, sometimes seems cast down. I have never yet thought that he had any just cause. Since arriving in India I have had opportunities of observing, not to be had in England. The wonder is not that more converts are not made to Christianity, but that any are; and in my view it is almost a miracle that any native Christian continues faithful. By losing caste they forfeit friends and customers, and become the subjects of perpetual ridicule. "You will have to be a beggar if you turn Christian," is a common observation amongst them. But as though these were not enough, there comes in the Mahometan and Hindoo law of inheritance, and a multitude of disabilities arising from the regulations of government.

The visit I lately made to one of the native schools, much pleased me. The reading of the natives is a kind of dissonance, something like cathedral chanting, only in a very inferior style. Understanding now something of the language, I do not much dislike it, but at first it ran me almost mad to hear them. The boys repeated their catechism in excellent style, and read exceedingly well.

You must know that I am not yet Oriya man enough to attack Jugurnath in any regular way in the bazar. Oriya

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must flow a little faster or defeat might follow. I have, however, had several trifling skirmishes with some of the outposts of the enemy, and I fear I have not always had the best of it, in consequence of their wielding Oriya weapons with superior skill. With a Brahmun, who is in the English school, I had a conversation, the substance of which is as follows;—

Question. Where do you live, and what do you do when at home?

Brahmun. I offer rice to an image of Mahadeb.

Q. Indeed! what is the image made of?

B. Stone.

Q. Stone! well, does the stone eat the rice? At which he laughed most heartily, and confessed that be eat it himself. I told him God gives us all rice; be admitted this, and I said, I could not see any use there could be in offering rice to a stone. He continued to appear to be amused with his own folly, though I have no doubt the stone had the rice as usual.

There was a curious fellow called upon me the other day, and told me that he wanted something to eat. "Who are you, and where are you going?" "I came from Madras, and am going to Benares for holy water." "Holy water," said I, "what is that?" "It is holy water," was the reply. "What is it for? to drink or to wash with? because I have some very good water in that well; I use it myself, I will give you some." He said that would not do, it must be holy water. I told him he must be mad to go all that way (many hundred miles) for water, when it might be had any where. I asked him who sent him upon such a fool's errand; he said his Thakoor (household god) sent him. I asked him what his Thakoor was made of. He said stone. Then can your Thakoor speak. His answer was No. I put in this objection, "How do you know your Thakoor wishes you to fetch holy water from Benares, if he cannot speak?" This question, though natural enough, upset him; he said he did not know, and walked off. There is nothing in these things, excepting as they show

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the weakness of idolatry, or the insincerity of its ministers."

Several other natives were baptized during the years 1831 and 1832, at Cuttack; the following is the only account we are able to insert. It will doubtless be read with pleasure. Mr. Lacey observes:

"On Lord's day, September the 9th, the ordinance of baptism was administered to two candidates. The name of the eldest is Bholeram, and the youngest Mahadeb-das. They are both heads of families. The family of the former consists of eight souls, exclusively of himself; but Mahadeb's family consists only of himself and his aged mother.

The mind of Bholeram has, for many months past, been well disposed towards Christianity. He has attended religious means, in company with a number of other persons, who have for some time been baptized; but his brother has been most useful to him. However, he has had difficulties in his family which have not only prevented his coming forward earlier to own the Lord, but greatly injured his mind. His wife, and children, and other friends calculating that loss of caste would be the result of his becoming a Christian, exerted all their influence to keep him from the native Christians, and the means of grace which might deepen his impressions. They also represented that as he had a son and a daughter marriageable, he ought, for their sakes, at least, to put aside the question of religion till after they were married, and fixed in the world; for that no person would be united to them after their caste was gone. Just as these difficulties appeared more or less important, his mind was more or less open and communicative on the subject of religion: yet it was evident that he retained a regard for the gospel in his heart; and after some time, when he perceived that delay was not likely to make things better, he resolved to act with decision. After six weeks had passed, in which his experience appeared improving, he one day came over to Cuttack, and requested to be baptized. He remained about a fortnight, to allow us opportunities of becoming satisfied as to his change of mind; and

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then, as stated above, he was received into the church of Christ by baptism. Bholeram maintains his family by cultivating two pieces of land, and by working a hackery. He, and his eldest son, moreover, work at daily labour. He cannot read himself, but his son can; and by his means he is able to conduct the worship of God in his family; his son reading a portion of Scripture, and himself engaging in prayer.

Mahadeb became acquainted with us more than a year ago; and occasionally came to Oriya worship, as also to make particular inquiries about Christianity. Eight months ago, he requested and received a New Testament, which was a great means of enlightening and encouraging him. As he could easily maintain his family, his practice has been, to work with his hackery in the forenoon, and spend the afternoon in reading his own and the Christian Scriptures. By these means it soon appeared, that "the entrance of God's word giveth light." He laid aside the majority of his heathen books, and chose the new testament for his shaster. About six months past, he told his relations that if he lived till new year's day, he should unite himself with the Christians. They hoped that six months would bring some change, and appear not to have felt much apprehension that he would fulfil his resolution. On the arrival of new year's day, which falls about the beginning of September, he went out in the forenoon as usual, with his hackery and bullocks, and returned at noon. After feeding the animals, and attending to some other jobs, he informed his relations, that now the day was come, and he was going to join the Christians; that he was convinced theirs was the way to heaven, and that to walk therein was of more consequence to him than the loss of all besides. So saying he bid them farewell, and went off to the house of one of the native brethren. The old woman, his mother, soon followed him; but it will be of no use to notice particularly the abuse he bore from the members of his caste, or the persecution he went through from this period to the morning of his baptism; it is enough just to say, that the

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friends of his betrothed wife, persuaded the old mother to give a petition to the magistrate to prevent his purpose; in consequence of which Mahadeb was obliged to appear at the courthouse several times. This step was rather a loss than an advantage to their cause; as the magistrate ordered that he (Mahadeb) should be left at liberty to do as he might think proper in the matter complained of. He felt encouraged and returned to his own house with his friends; and through nearly the whole of Saturday night was employed in talking to his relations. The relations of his betrothed wife were most violent; and excited and persuaded his mother to those extreme measures she adopted. Under their instruction she applied to the magistrate; consulted conjurors, and mixed some stupifying poison in Mahadeb's food, which once made him seriously ill. But for them, his mother would have been early reconciled to his change of religion, as he had always been kind to her, and promised to be more so now.

The following, which I myself heard, may serve as specimens of the language and spirit of his relations and caste, when dissuading him from his purpose. His mother said to him with peculiar emphasis, "Ah, Mahadeb! was it for this you sucked these breasts? Was it for this I fed you in childhood? Was it for this I paid a teacher to teach you wisdom? Was it for this, Mahadeb, that, refusing to live with my other children, I chose to reside with thee? Oh Mahadeb, why do you do this? What! would I not give you a house, Mahadeb? What! would I not give you a pair of bullocks and hackery, Mahadeb? What! would I not give you a cheroot, Mahadeb? Seventy years of age, yet must I see this, oh! Mahadeb?" The poor old woman's address was moving, but it was wrong. She ought to have rejoiced; and would, could she have seen things in a true light. The address of a sister-in-law was more violent and stormy, but much less affecting than the mother's. She addressed him in the following manner on the Lord's day morning previous to his baptism. "If bitten by a snake you had died, Mahadeb! If eating poison you had died,

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Mahadeb! If devoured by a tiger you had died, Mahadeb! If falling into a well you had drowned, Mahadeb! If hanging yourself by a rope you had died, Mahadeb! You will be a great man now in the Pheringee's house, Mahadeb! You will get lots of liquor and meat now, Mahadeb! Ah! Ah!" At ten o'clock Mahadeb left his house, and the storm subsided; as they found their opposition was useless. The baptism of this man had become notorious from the course his own people had taken; and by four o'clock on Lord's day, people were directing their steps towards our neighbourhood. As soon as it was known that the ceremony would take place in the Christian village (in the midst of boxes-bazar,) the people crowded to the place in great numbers; and when I arrived, about half past four, they were all orderly seated around the tank, which is in the form of an amphitheatre, and has high grassy banks. After silence was obtained, the service commenced by singing that hymn of Krishnoo which commences thus:

"O thou my soul, forget no more,
The Friend who all thy misery bore;
Let every idol be forgot,
But O my soul, forget Him not."

Afterwards a prayer was offered, and then an address made, wherein the different reasons for our conduct, as alleged by the people, were denied, and our motives explained to them. They say that for every candidate we get fifty rupees, and that the persons baptized get *rozegar (a daily allowance,)* or at least some money. Gunga Dhor said something just before the ordinance took place, with all his heart, and with all his voice. The multitude appeared satisfied with the reasons given. The person who baptized, now descended into the water, followed by the candidates, while the people sat in breathless silence, and the two converts were immersed in the name of the Sacred Trinity. After the baptism was over, the multitude rushed away apparently pleased, but some expressed their disap-

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probation by hissing. The service of the evening, though not so public as the above, was equally delightful. Our English chapel was pretty well filled with Christian natives, and at the Lord's supper we had three new communicants.* We all, I believe, felt that the blessing of God is not confined to class or language. A sacred pleasure seemed to fill all hearts, and made it one of the most profitable communion opportunities that has been felt in that place.

On Monday morning the writer of these lines accompanied Mahadeb to his house, and to his aged parent. She said, "Ah, you have obtained your lack of rupees, and have killed my son." I said, "No, here is your son alive and well. He says he will feed and help you more affectionately than before." After some little conversation, the old lady said, she could eat no rice without her son, and took him into her house to prepare him some food. When she took him into her house the relations ceased from their opposition; and ever since they have maintained peace toward them both."

Subsequently to the above date, there have been others baptized, so that the number of native Christians which have been added to the church by baptism must be nearly thirty. It should be remembered that as the Orissa missionaries are Baptists, they only baptize adults who give credible evidence by a corresponding walk and conversation, that their profession of Christianity is sincere. All others are rejected. There is therefore, besides the baptized Christians, at least double the number of nominal Christians, consisting of the wives and children of the native converts. These form an interesting professedly Christian community who receive Christian instruction, and attend Christian worship. It is surely not too much to hope, that from these a succession of well informed Christians will be raised up to occupy the places of the first converts, and to be a seed to serve God through future generations.

* The mother of one of the native Christians had been baptized a fortnight before.

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It is a well known fact that a Hindoo's embracing the gospel exposes him to loss of caste and many attendant difficulties. It is hoped that a few extracts from a letter of Mr. Lacey's on this subject will interest the reader and lead him to sympathize with these oppressed people.

"Before I enter into a particular detail of these difficulties, it may not be amiss for the sake of information, to premise some remarks about the institution of caste, the violation of which, by professing Christianity, is the immediate reason and source of those difficulties. The most ancient and sacred of the Hindoo shasters have divided the whole mass of the population into four parts, viz. Brahmun, (the sacred class,) Kshetra, (soldiers,) Boysya, (traders,) and Soodra, (servile.) These divisions again are subdivided into a great many classes, each division, however, nominally quite distinct, and distinguished by their own peculiar laws and customs. Should any of the members of these classes violate the laws of caste, there are means provided to obtain it again; as for instance, the feeding of the Brahmuns, and the class from which he had fallen, &c. will purchase caste; and there are few who would not rather involve themselves and their children in debt and other difficulties, than not be restored to caste. These are the circumstances of the whole Hindoo society. To purchase caste when lost, as you will have remarked, is a serious undertaking indeed, and to be an outcast altogether involves consequences of a very serious nature. This caste is lost in many ways, and to embrace the gospel is a forfeiture of it, and that in several ways; as—1 Christianity is a foreign faith.—2 It breaks off their idolatrous marks and customs.—3 It unites them with us who are considered unclean and barbarians, and—4 It necessitates them to partake of bread and wine at the ordnance of the Lord's supper. I shall now illustrate some of these difficulties, and

First.—When any one becomes a Christian he renounces all further connexion with his relations. If they hold any communication with him they will be exposed to the

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loss of caste and all its consequences, so that he is avoided as an infected person, and no one will have aught to do with him. He is denounced for ever by his nearest and dearest friends. He must never eat with them again, nor ever enter into their house any more. Let any person picture to himself the painfulness of such a separation and he will see some of the evils which attend the embracing the gospel by the poor Hindoos. The parents must bid adieu to their beloved children, supposing they are married. The children to the parents, the brother the sister, and the sister the brother, and so on through all the grades of human relationship. This separation, moreover, on the part of the idolatrous relations, is attended with the bitterest hatred and curses towards the wretch who has involved them and their whole race in future misery. Among our few converts I have seen these remarks verified many times, and never more than I did yesterday while travelling among the villages of our Christians. I saw Gunga's wife's father and her little brother, I endeavoured to excite their natural affection, and the little boy *did* say, "Bring my sister here that I may see her." I saw Radhoo's brother, and saw him when he met Radhoo, but he would not even look; and afterwards while I walked with him on the way, and Radhoo with me, he never looked at or spoke to him, but he spoke of him in a bitter tone and spirit indeed. I saw also Ramara's wife's father, who was very bitter towards his daughter. Sometimes the parents come over with the children, but then their hearts being unchanged, they usually do little besides raise disturbances in the house, for having involved them in such disgrace and misery.

Secondly.—On becoming Christians they lose all human prospect of support for themselves and their families. No one of their own or of other castes will employ them, sell them any thing, or purchase any thing from them. Nor have the converts another community to look to wherein they could find support or encouragement, for the commu-

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nity of Christian natives is yet small and can give labour or other support to none at present. The prospect is gloomy, and they have literally to trust the promise, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you, for your Heavenly Father knoweth that ye have need of these things." In Christian lands, such a promise is easily trusted, but it requires much resolution here.

Thirdly.—Their prospects for putting their children into trade or other employ are dark and discouraging. If they wish to learn any trade, who will teach them? they have lost caste. Parents, therefore, concerned for the credit of their children, find no small difficulty here, in contemplating the change of their religion.

Fourthly.—The prospect of marrying their children is dark. They cannot marry them among their own caste, for no one would unite with them; no other caste will marry with them, and they are not sufficiently numerous of themselves to form marriages. This is a great evil, particularly in regard to female children, for in India it is almost impossible to save a grown up female from ruin. Some defer their baptism till they have married their children, and have then left them with their idolatrous partners: but this is not well. The Christian parent therefore contemplates no small difficulty in regard to his children, when he thinks seriously of receiving the gospel.

Fifthly.—They are subjected to many disgraceful inconveniences from the refusal of people to help them in regard to shaving them, washing their clothes, thatching their houses, &c. &c. It is not the custom of the people of India to do these things with their own hands; these are distinct trades, and so they cannot do them however desirable it is they should, and it is counted the greatest disgrace to be refused shaving, washing, &c.

Sixthly.—They suffer the utmost disgrace from their countrymen. Caste is the only badge of honour, and when this is gone, they are counted the offscouring of all things.

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The most opprobrious epithets are applied to them, every possible indignity is shewn them, and it is esteemed good to persecute and distress them. In the midst of this disgrace and persecution, they have none besides their instructors, the missionaries, to encourage or to comfort them; but they are few, and their habits are so different, that they cannot properly form society for them.

These are only some of the difficulties a native has to contemplate when he thinks of the gospel, but it requires a person to be on the spot to behold their operation in all its extent. This operation we see every day, and under it we give the sufferers all the commiseration and encouragement we are able. But the greater number are sufferers unobserved by us, or any but God; for, till the impression is so strong as to be no longer supportable, all mention of a disposition towards Christianity is suppressed within the breast. Numbers thus quench the first convictions of the Spirit, the first gleams of light, which, if they could be encouraged, would ripen and increase till they lead to Christ, and finally to heaven. Two females had strong impressions of the necessity of the gospel, but no sooner did the master of the family perceive it, than he prohibited their going out of the house or speaking to any one. A Christian native female was directed to go to the village on some pretext, that she might perchance see and speak to them; she went, but the whole village assembled and abused her, and turned her out of the place.

Such are the circumstances under which we have to propagate the gospel, and the natives to receive it. How greatly privileged are the inhabitants of Christian lands! They can sit under their own vine and fig tree, none daring to molest them, or make them afraid. Not so the poor Hindoo! If he worship God, it must be at the expense of almost all which man esteems desirable below, and which is really desirable. Yet, notwithstanding these obstacles, the gospel does spread, and must spread. May our faith and our prayers be commensurate with the difficulties which lie before us; for great difficulties require a greater

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effort of faith, and more constant and effectual prayer. There was a kind which went not out except by prayer and fasting."

To alleviate in some degree the trials of the converts, and to render them mutual helpers of each other, the foundation of a Christian village has been laid in the vicinity of Cuttack. The annual statement furnishes the following pleasing information on this subject:

"Another plan which we have adopted at Cuttack, is the settling of the native converts together. Hitherto they have been scattered wherever they could get a place to reside in, and have, on that account, been unable to render each other any assistance, and have not been recognized by the people. I have purchased a piece of land, near the military bazar, sufficiently large to form a tolerably sized village, and the native Christians are to build their houses in a uniform manner on this ground. The houses will form two rows outwards, leaving a space for a road down the centre, and there will be a chapel provided for their worship. The advantages of this plan will be, that the brethren will be near each other; and, as they are outcasts, and none will assist them, they will be able to render mutual help; thus they will form a visible body of people, and their place of residence will be known. It will moreover be very convenient for their assembling for worship. They have already named the place Christianpoor, i. e. the place of Christians. Ramara's house stands now at the head of this piece of ground."

Few of the converted Hindoos were residents at either of the missionary stations. Several of them dwelt in a sequestered part of the country, a few miles from Cuttack. Mr. Brown has furnished a lively description of a visit to their village:—

"I am now to notice a journey we made, i. e. Lacey and Sutton, and I, to a distant village, where some of the native converts live. I was affected by a painful complaint, and so I was forced to go in a palanquin. We passed several rivers, the water entered the palanquin at times. We

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passed through a thick jungle, where a carriage could hardly go. What a difference is here between this dense wilderness and the regular and highly cultivated fields of our dear native land. Passing over ground which but a few hours before had likely been traversed by the tiger and jackall, we arrived at our destination; a lonely village of poor cabins. Those who have travelled in the wilds of Connaught will best imagine the place. Children naked as they were born. Every thing told us we were far from home. I could have imagined myself transported to a distant world, and amidst a different race of beings. Here, however, we joined our brethren of a different colour, and worshipped the same Redeemer. Delightful work! I felt myself happy and at home among these friendly Indians; once idolaters, now Christian brethren. We dined with our friends. The entertainment was to me novel, yet sweet, because mixed with an anxious desire to please us. Chairs, plates, knives and forks, and all the other appendages common to us, were absent. We had boiled rice, and salt as black as a coal, and something they call dawl. We had plaintain leaves instead of plates, and our fingers for knives and forks. We all sat around, upon the ground, something like wild Indians, and devoured the rice, some with excellent appetites. Gunga Dhor soon despatched his share, I thought a Benjamin's mess, and very kindly, finding me completely hung up, gave me a helping hand. I did not do much honour to my friends' hospitality, but I hope soon to be broken in, and then I shall do better. Sitting in that posture soon gave me the cramp, and I had to find rest by standing. But we were happy with our friends, and worshipped with them with more peace, good will and happiness, than often exist in a palace. The men that carried me, stopped in coming home, and laid down by a river side, and slept about three hours; to go by myself was impossible and unsafe. This was not very agreeable in the night, but patience was my only resource. Thus I have nearly filled my sheet."

It is a very gratifying circumstance that the society has

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now several native labourers employed in promulgating the glorious truths of the everlasting gospel. In the annual statement from India it is said:—

"Gunga Dhor and Rama Chundra have continued labouring as native preachers, and about two months ago our native brother Doitaree was called to assist in preaching to the natives.

Gunga is represented, as at times making use of very striking illustrations to enforce the truths he teaches. To show how the gospel would spread, he made use of the following:—

"To show how the gospel would spread, he used this figure;—Suppose we were inveloped in complete darkness, but suppose it was ascertained that there was fire in the house of a certain individual in yonder bazar, some one would soon run and light his lamp from that fire, others would light their lamps from his, and others again would light their lamps from them, and so on till the light would spread all over Cuttack. Thus it is with the true light of religion, all is thick darkness; in the Padre's house there is fire, I have lighted my lamp at his fire, you will light yours from mine, and others again will light theirs from you. Thus the true light will become universal."

On the same occasion he employed a kind of parable, to describe the safety of the righteous in the judgment day, and the ruin that will then overtake the careless and impenitent.

"He described the safety and the danger of the judgment day in the following manner:—There was a king who made proclamation to all his subjects, that as the enemy would come on a certain day, they must without delay come unto him in the fort. Some heard the information, and came; others said, why should we go there? he will only kill us; let us remain, and continue to worship yonder block, which will save us from danger. Thus they despised the warning. At the time specified the enemy came, and these wicked people came around their wooden saviour; they clapped their hands, clapped their thighs, snapped their

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fingers, beat their flesh, offered their sacrifices, and called out in supplication. The enemy came up, and in the first place destroyed the wooden god, and then cut off the deluded worshippers, and thus they all perished. The enemy then went on to the fort, but it was so strong that they could not penetrate. When those within saw the destruction without, they said,—Ah! ah! had we remained out we also had been destroyed. Thus ye are warned and called unto the strong fort, even Jesus Christ; if you will come you will be safe, if you will not, but stay trusting to your wooden gods, you will perish like these people."

Our last chapter contained a high testimony from our dear departed brother Bampton, to the talents and spirit of Rama Chundra. Later communications are quite as gratifying.

Rama's wife appears to have been the first fruits of his concern to promote the interests of the gospel. When her baptism is mentioned it is remarked:—

"He has constantly instructed her, and endeavoured to impress her mind with the necessity of seeking for herself an interest in Jesus Christ; nor have his efforts been in vain. She not only feels well in regard to experimental religion, but her mind is much improved and well informed. Her decision is a great comfort to her husband."

A most interesting letter from this native brother displays in a peculiarly gratifying manner his acquaintance with divine truth, and the effect of it upon his heart.

"Letter of Ram Chundra to Christians in England, giving praise to the father of our Lord Jesus Christ. O all sincere brothers and sisters in Jesus Christ, to you Rama Chundra, a sinner and a Christian, now sends much salutation!

"In former times I was involved in works of darkness, but, by the mercy of God, I obtained to hear of the great good news. After having heard it, sin sprung up in my mind greatly, and my soul much dreaded the punishment of hell; hence, remaining in my house, I had much sorrow, and wept. My heart feared this world, and hence I

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prayed to the Lord in secret, and asked the Holy Spirit's help. The Lord in mercy, granted me to obtain some help of the Holy Spirit. After this, calling my wife and children, my household and relatives, and my neighbours and acquaintances, I said to them, "I am dead to the customs of this your world; and, by the death of Christ Jesus, I am determined to flee into the mercy of God! I will save my spirit from sin and the torments of hell!" After I had said this they wept and lamented with a loud voice; as when one is dead in a house, so they wept. I came to Cuttack, and there many people attempted to convince me, but I disregarded their word. On the Lord's day I was baptized by Lacey padre sahib. After this the people of the country, my own household and friends, abused and persecuted me much. None gave me a place to sit down upon; thus much affliction came on me, but the Lord kept me from all danger. All the rest left me, but my wife and children came and joined me.

From that day I have proclaimed the good news unto the people. What the Holy Spirit puts into my mind, that I proclaim. Every day I read the holy book, and worship three times; once in secret I pray unto the Lord, and twice, with my wife and children assembling, I bless and praise God. I pray with my mind always, and in this manner, through pain and pleasure, I have maintained life. I die to sin daily, and try to live to holiness. Satan daily condemns me before God, and creates differences between my brethren and sisters, which discourage me; but by the mercy and grace of God, the Lord Jesus daily increases my faith. From hence, with my body, I serve sin, but taking my spirit, I serve and praise God through our Lord Jesus Christ. Thus I daily live, and those days that I neglect to preach the good news, and do not pray, on those days my mind is in pain; on those days my spirit has no pleasure. Thus I have tried to tell you a little of my mind, and I will, hereafter, tell you my experience in full. Pardon my freedom in writing, and to the Lord, for our brothers and sisters in Orissa, you must pray, for we are all of weak minds."

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The power of religion is never more pleasingly displayed than when its supports are enjoyed, and its influence displayed in the chamber of affliction, and on the verge of eternity. A devoted friend of the heathen has observed, that a kind of satanic dread appears to pervade the places in which a pagan dies, and that he never knew one die in peace. The Orissa missionaries have had the pleasure of witnessing the cheering effect of religion on sick or dying Hindoos. The wife of Ramara was attacked with illness, and seemed near the grave, but she said "she felt resigned to the pleasure of Jesus Christ," and that "she knew he would save her." She desired her husband to read the Scriptures with her, and pray, and appeared benefited and delighted by this holy exercise. She appears to have recovered from this illness. A native brother has finished his course; this poor brother is represented to have been a man of a feeble mind, but he looked to the Saviour, and had not been many months a member before his course terminated in death. Of him Mr. Lacey writes;—

"Purama is near his end. His child I buried yesterday morning; it died of dysentery, and this is his own complaint. His child was the first native we have buried which belonged to the mission. Purama's mind is, at least weaned from life, and he says he prays to the Lord Jesus to take him; that he is his hope, and his only hope; he trusts in no one else; that he died for his sins, and he is sure he will now save him. This and more he said while I talked with him after the funeral of his boy. In this mind he suffers great weakness and debility of body; he gradually declines, but has no pain; his feet and hands begin to swell, and he cannot remain long here. O the blessed hope of the gospel! a good persuasion that sin is removed, and all its consequences."

Purama died in peace and was attended to the grave by his Hindoo Christian brethren. Another convert, a female, has since finished her short but shining course, and followed him to heaven.

The narrator begs to insert a short anecdote of this Hin-

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doo sister. She was the wife of the 2d Krupa Sindoo, and when the writer with his colleagues first visited her and other candidates for baptism, she was sinking under a consumption. She felt that she was dying, and begged to be soon admitted to the ordinance of baptism. Her request was granted her.

While Mr. Lacey was interrogating her respecting her experience, as the writer sat by, he asked her what she thought of Jesus; to which she replied with exquisite simplicity and feeling, "Oh, Sir, his name yields to me a sweet perfume like the opening of a delicious fruit." She was then in a consumption, and has since finished her short but faithful course. Thus the degraded votary of Jugurnath, when enlightened by the gospel, unites with the subject of inspired wisdom, and of poetic genius, in declaring that the name of Jesus is "as ointment poured forth."

"For him shall endless prayer be made,
And praises throng to crown his head;
His name *like sweet perfume* shall rise
With every morning sacrifice."

In noticing the different departments of missionary labour, we will commence with English preaching, though we do not by noticing it first intend to imply that it is in our estimation first in importance. *A missionary's chief business is to preach the gospel to the natives, and every other department of missionary labour should be attended to as subordinate to this.* Yet I think the conduct of the Apostle Paul toward his countrymen, as well as the reason of the thing, teaches us to seek the salvation of professing Christians, so far as is consistent with our duty to the heathen. Orissa however presents much less scope for labours of this kind than perhaps any other part of India. At Balasore and Pooree, (excepting for a few months in the hot season,) not more than half a dozen individuals attend, yet amidst this limited number good has been done. But at Cuttack and Berhampore, and especially at the former place, from

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forty to sixty individuals frequently assemble. Nearly thirty persons have been at different times baptized and added to the church. A number of others have been benefitted, who have not embraced our views of baptism. Of the majority of these it may with propriety be asserted, that no man cared for their souls. This then is a sufficient reason why a missionary should devote a portion of his time to English preaching, even in Orissa. These services have moreover a beneficial tendency on missionaries themselves, and though wearying oftentimes to the body, they are oftener refreshing to the soul.

The English school at Cuttack is a most benevolent institution, and has afforded an asylum, as well as furnished a good education, to a considerable number of children who would but for this school, in all probability, have been left to wallow in ignorance and immorality. Previous to the missionaries entering the province, not an English school of any kind existed. Those who felt desirous of their children being instructed, either sent them to Calcutta, or imparted such information as they were able at home, but the majority of the children were entirely neglected. It is difficult for the writer to form a correct estimate of the number of children that receive the benefit of this institution, but perhaps fourteen to sixteen boarders and about forty day scholars is not far from correct. This then is a department of labour too important and too interesting for a missionary to overlook. But it is proper to add in reference to this school, that it bears directly on missionary labours by affording an education in English to young persons likely to assist in imparting the gospel to the heathen; and by instructing some of the higher classes of natives in Christianity, and the elements of history and science, through the medium of the English language.

The premises recently erected for this school have been secured to the society, with the entire concurrence of the donors and subscribers. Much friendly feeling and liberality appear to have been manifested by the European residents to this institution. When the buildings were com-

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pleted there was a debt remaining of 670 rupees. The report of the institution, and a circular, were sent round, and on the first day between 300 and 400 rupees were subscribed; and the whole was expected to be procured without difficulty. Mr. P. the judge at the station, materially assisted the design, by levelling the ground, and in various other ways. Mr. Lacey states, that this gentleman thus "finished off the grounds, garden, &c., in a very complete manner;" and adds, "the whole imparts a character to the town. May the spread of the knowledge of the Saviour, and the glory of God, be subserved by it! I trust they will."

Native schools, as was observed in the former part of this narrative, have always occupied a considerable share of the attention of the missionaries, but their actual superintendence has been the work of the female members of the mission. When the writer left India, we had at our different stations, about twelve of these interesting institutions, averaging an attendance of from three to four hundred scholars. A few girls were scattered among these scholars. The books employed in the schools are, miscellaneous easy reading lessons; the Scripture; Catechisms; and elementary treatises on Geography and Astronomy. We should have more schools, had we more superintendents.

That part of missionary labour which we must still hold to be the first in its importance, inasmuch as it is the means appointed by Infinite wisdom, is the preaching of the everlasting gospel. The missionaries in Orissa have ever felt this to be so, and while they have to the utmost of their power employed every other means as auxiliaries, have devoted their chief energies to preaching the gospel to every creature. The way of effecting this important object deserves the most careful inquiry. Whatever may be contributed by experience, or gathered from the advice of our brethren in other parts of India, is to them of supreme importance. In the remarks here made, the writer of course can only speak for himself, but he doubts not that his brethren will concur with him.

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Preaching in the streets and bazars have been the method they have most extensively employed, and herein they think that they are supported by the example of the Lord Jesus Christ himself, and by the example of the apostles. Perhaps this is the only effectual way in which they could at first make known the gospel in Orissa, and it still continues to be the only way except in their own particular stations. Even there however it is doubtful if any other means will answer so well. In Calcutta generally, and in a few other places partially, native chapels are used. The brethren at Cuttack early adopted this plan, but whether from the chapel's not being well situated, or from the natives not being then in a state of sufficient forwardness, or from the missionaries themselves not being properly qualified, they did not answer. The writer is however desirous of trying them again, nor is he without hope of better success.

Besides the daily labours of the missionaries in the bazars at their station, it has been seen that they spend a considerable portion of their time in journeys in order to preach the gospel in the country villages. Perhaps however the Orissa missionaries have done too much in this respect. Journeys of this description are attended with considerable exposure and fatigue, and it would certainly be much better if they could be confined within narrower limits. Should the writer be enabled to resume his labours in India, he thinks of watching much more carefully against fatigue and exposure. Instead of travelling from village to village, he thinks it will be desirable either to get *a good* tent, or erect a small building, (which can be done for a trifle in India,) in a central situation, and spend a longer time in one place. A circle of these huts might be easily established where a missionary would find plenty of scope for his exertions, and secure shelter at the same time.

The writer would especially recommend markets as the best preaching places in Orissa. They are generally held under a grove of trees, and people from a number of surrounding villages usually attend them. Preaching here might be made a great saving of labour and exposure to the missionary.

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In the speaking department, on all occasions, native preachers should, as much as possible, be employed; the missionary being present to countenance them, supply their deficiencies, and answer objections. But unless a missionary wishes to wear himself out in twelve months, let the natives do the bulk of the talking.

The melas or fairs, feasts, festivals &c. are good places for missionary purposes, but let the missionary beware of over exertion at them; especially let him avoid the fault which the Orissa missionaries fell into, of speaking until he is so hoarse that he can say no more. This may do for a few times, but will not last long. In this connexion it is proper to observe, that those who come out to India, should if possible be able to articulate words distinctly, and possess at least moderately strong voices. As it respects the spirit in which a missionary should labour, the writer would urge attention to 2 Tim. ii. 24—28. He feels his own deficiency here, and feelingly recommends his brethren to pay especial regard to this advice.

Another principal department of missionary labour is the preparing and circulating the Scriptures and tracts. In this department the Orissa missionaries have laboured abundantly. The whole Bible in Oriya has been translated under the superintendence of Dr. Carey, and considerable portions of the impression have been extensively circulated. A second edition of the new testament has also been nearly exhausted.

Next to the circulation of the word of God, perhaps the most useful auxiliary to the preaching of the gospel is the distribution of religious tracts. Many in England, and many in India owe their first religious impressions to the perusal of these little messengers of mercy. Gunga Dhor received his first rays of heavenly light from a tract, and consequently all the success which has followed his conversion must be traced to some connexion with that apparently trifling circumstance. Behold how great a matter a little fire kindleth! The Orissa missionaries have been large distributers of these silent preachers of good tidings.

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Doubtless many of them have been abused and destroyed, but this we know has not been the case with all, and it has probably been the case in comparatively few instances.

A letter of Mr. Lacey's furnishes an affecting statement respecting the effect of a tract upon a heathen's mind, which incidentally came to his knowledge.—

"Soon after I returned from the Ruth Jattra, one evening while surrounded with near 100 hearers, speaking about the blessings that would result from believing in Christ, a very respectable Brahmun came up to me, and said, that what I had said about being joyful in Christ could not be true; and he would relate a circumstance that he had himself seen in proof of it. He then related the following, to me very interesting account, which has afforded me much encouragement. 'I came from my house at Midnapoor the other day, and near to it I observed a wise man, a Brahmun, who had been to the Ruth Jattra, and had there heard your preaching and doctrine, and had received a small book from you which he had read and understood; but reading it had made him mad. At one time he sat down by the road side and read, then he jumped up and ran about like a wild man: none of his companions came near him, and he was left alone. I saw him do so several times; his mind was much affected, and I was sorry for him, as he was a geana bunt (a wise man;) at one time, after he had sat and read the book with much attention, without looking at any thing for a long time, he suddenly arose, tore off his clothes, and beat his own flesh. We all pitied him, but none dared to speak to him, and he spoke to none. Thus you see that hearing and reading your books, instead of creating happiness and joy in the mind, as you have just said, will make people mad.' You will readily conceive that this relation gave me much pleasure, and particularly as it bears marks of truth. It is just the effect the truth might be expected to have upon first discovering itself in the mind of a poor idolater. I trust we or others shall hear more of this poor man, if however, this be not the case, it will not follow that he never was awakened, as it is proba-

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ble as soon as his friends discovered his uneasiness and its cause, they would secure him from making his circumstances known. Thus may our efforts be extensively blessed while we remain ignorant."

Mr. Sutton makes the following remarks on this subject in one of his communications.

"We had many pleasing opportunities of sending the gospel into many places which perhaps will not be visited by a living missionary till many years have rolled away. When dismissing people with the *undying* word to these distant and secluded villages, I have often felt sensations which I have no language to describe; and have often mourned over the little share of instruction, the time or my ability would allow me to impart. Oh! who is sufficient for these things! Oh! ye thousands of benighted Oriyas, when shall the spirit be poured out from on high on your dark souls! When shall the voice be heard in the land, 'Let there be light!' Come, O come, thou Sun of Righteousness with healing in thy wings!"

And now beloved reader if thou hast been taught to feel the value of those privileges which a Christian land affords, pause I beseech you. Yes, look at dark, awfully dark, benighted Orissa! Gaze on its awful desolation and sin. Behold its impure temples, its bloody sacrifices, its shasters, unutterably obscene—the roads crowded with pilgrims hastening to the detested temple—the young untaught whatever most concerns immortal men—the aged uncheered—the afflicted without a comforter—the dying without a Saviour. On these hapless millions no Sabbath shines, an emblem of the Sabbath in the heavens—no Saviour's cheering voice diffuses gladness through their souls—no heaven opens its immortal portals to bid them enter in. Their religion is infernal—their hearts the seat of sin—their land the dwelling place of sorrow, and lamentation and woe. And such it has been for ages. Time has thus rolled on through successive centuries, while millions, numberless as the dew-drops of the morning, have risen into life, spent its little day, and sunk into death; but all has been gloom and

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darkness, without one beam of heavenly light. Unhappy land! Can we be Christians and not lament its sorrows! Shall these sorrows always continue? Ah no!

Ten years ago our brethren began to proclaim the message of heavenly love in Orissa. A spark of light then entered those regions of darkness, that spark has since strengthened to a little flame, that flame will doubtless strengthen, and diffuse its light from village to village, from town to town, from hill to hill till all Orissa sees its splendour, and the night of more than two thousand years vanishes before its brightness."

We are encouraged thus to speak and hope because similar has been the gradual increase of the gospel kingdom in every age. The blessed Redeemer declared, that it is to be compared to a grain of mustard seed, which being cast into the ground grows up into a tree, beneath whose branches the fowls of heaven find food and shelter. Or it may be compared to leaven which being cast into meal, ceases not to operate until the whole mass is leavened. "When the first missionaries of the gospel landed in the British Isles, they doubtless seemed a small and feeble band, yet few and feeble as they were, at length they triumphed over the superstition of ages, and the powers of darkness; and became the harbingers of eternal blessings to immortal myriads. The flame they kindled still continues to burn; and its splendour has cheered many while passing through the dark night of time to the bright day of eternity. The stream from the fountain they unsealed, has swelled into a river, and conveys the waters of life to multitudes that else would thirst and die. The first unnoticed British church has spread its branches over all the land: the little one has become a thousand, and the small one a strong nation!"

The pilgrim fathers in America planted a vine,—the vine of sorek, they nourished it with their prayers, and with their tears, until it sent forth its boughs unto the rivers, and its branches unto the ends of the earth. Or, in the words of an inspired Prophet, "The wilderness and the solitary place were glad for them, and the desert rejoiced and blos-

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somed as the rose. It has blossomed abundantly, and rejoiced even with joy and singing."

Thus are missionary societies hastening on the universal triumphs of the gospel in hapless India. Long as has been the night, that night shall end; dark and deadly as is the gloom, that gloom shall vanish; temples will fall; the last idolater present his last offering; the last idol be banished from its detested shrine; temples, idols, and idolaters will be known only in the records of departed times, and the kingdoms of this world shall "become the kingdoms of our Lord and of his Christ." Glorious consummation! who would not gladly toil with his utmost energy to hasten its approach? Ah that some who read these lines might but feel aright the glorious privilege of labouring in this blessed cause, and by their prayers, their property or personal services support the little fainting band, the narrative of whose labours they have now perused.

Though but about ten years have elapsed since the General Baptist Missionary Society was brought into action, many who have loved it, who have pleaded its cause, who have contributed to its support, or collected its funds, or who have laboured in the missionary field under its patronage, have passed into the eternal state, and are, doubtless, admitted into the joy of their Lord. Were it possible for them to revisit the scenes they have forever left, to mingle with the assemblies in which they once mingled, to address the listening audiences some of them once addressed, or to take the collecting round that once they took, with what new feelings would they engage in the great work of Christian missions! What trifles would obstacles seem! What a privilege the opportunity of liberality! The sacrifice of time, of labour, of property, though increased a hundred fold above all former sacrifices, would seem a comparatively trifling exertion! And why these changed, these more impressive views? Could we ask their sainted spirits, the answer might be, "We have seen eternal things; the awful realities of eternity are exhibited to our view: and now we have learned that the labours of ten thousand lives

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would be well employed in directing one immortal spirit to heaven. We have seen eternity. It stretches its interminable duration before us. All the full blaze of its glorious happiness shines upon us. And now we know the greatness of redeeming love that rescued us from the darkness of eternal night."

Our departed brethren and sisters cannot thus address us; but *we* must enter eternity ere long. One by one every minister must cease to plead this sacred cause. One by one the name of every collector, and every subscriber must vanish from our subscription list, till not one remains. One by one every missionary, and every convert must die. O that each name may be found in the Lamb's book of life! But, surely, every one whose name stands there would, if regret could be felt in heaven, weep, even there, at having done so little for a cause, so intimately connected with the travail of the Saviour's soul, and the good of immortal multitudes.

Let the Christian reader rise from the perusal of this narrative, and resolve to devote his life, his time, his all to the promotion of the glory of God in the salvation of men.

FINIS.

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